

THE  
**Juvenile Instructor**

VOL. 64

SEPTEMBER, 1929

NO. 9





# Summer Freedom Next Winter!



WILL YOUR BABY feel as free next winter as he does now, to roam around on the floor? The prime safeguard for the baby's winter "stamping ground," and yours, is a natural gas-designed heating system. It reaches the FLOOR—the coldest zone in the house.

With a natural gas-designed heating plant, you can have a luxurious, all-over indoor climate, no matter what the weather. And your new natural gas makes it surprisingly low in cost \* \* \* the essence of pure heat, without one fleck of soot.



This is the convenient and economical season to install your natural gas heating plant \* \* \* Warm Air, Vapor, Hot Water or Steam. A modern type natural gas conversion installation can be placed in your present central heating plant at reasonable cost.

Our heating engineers will gladly survey your premises and give you a complete estimate of both the installation and operation cost for your home. No obligation on your part whatsoever.

( Phone or come in for full information—and see our splendid exhibit of modern natural gas appliances for all domestic needs. )

**Utah Gas & Coke Co.**  
45 SOUTH MAIN ... PHONE WASATCH 1300  
Serving Salt Lake City  
**Ogden Gas Company**  
414 TWENTY-FOURTH ST. ... PHONE 174  
Serving Ogden



**Wasatch Gas Company**  
45 SOUTH MAIN ... SALT LAKE CITY  
PHONE WASATCH 1300  
Serving  
• KAYSVILLE (Branch Office) Phone Kaysville 200 • LAYTON--  
FARMINGTON • BOUNTIFUL • CENTERVILLE • MAGNA  
TOOELE • GARFIELD • MURRAY (Branch Office) Phone Murray 583  
• MIDVALE • SANDY •

# KEWANEE

Kewanee Steel Riveted Boilers

are UNIVERSALLY ADOPTED For

L. D. S. CHAPELS AND ALL OTHER REPRESENTATIVE BUILDINGS

## KEWANEE BOILER COMPANY

HAWLEY-RICHARDSON-WILLIAMS CO.

District Representatives

SALT LAKE CITY

### THE JUVENILE INSTRUCTOR, Vol. 64, No. 9

Published the first of every month. Price \$1.50 a year, payable in advance.  
Entered at the Post Office, Salt Lake City, as Second Class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October  
3, 1917, authorized on July 8, 1918.

Copyright, 1929 by Heber J. Grant, for the Deseret Sunday School Union.

#### CONTENTS FOR SEPTEMBER, 1929

Group of Children at the L. D. S. Children's Hospital.....	Frontispiece	On Being Independent.....	511
Myself and Me (Poem) .....	497	The Gospel of Happiness.....	511
A Sunday School that Touches the Heart.....	George W. Ashton 499	Whisper it Today (Poem) .....	511
The Dog Race.....	Alveretta S. Engar 500	Signs of the Times.....	J. M. Sjodahl 512
Baby of Mine (Poem) .....	Christie Lund 501	Sunday School Work.....	515
True Pioneer Stories.....	Harold H. Jenson 502	Joy (Poem) .....	Nephi Jensen 522
The Master Organ.....	504	Don't Lose Step (Poem) .....	Bertha A. Kleinman 529
Cedar Breaks.....	Elizabeth Cannon Porter 506	The Vegetable "Thank You" Day.....	Viola Collins Hogarth 545
Just Sage-Brush (Poem and Illustration).....	Harrison R. Merrill 509	The Pie That Grew.....	547
Editorial Thoughts—Hazardous.....	510	The Garden Clock.....	Abigail Prescott Torrey 548
What Price Blessing .....	510	Aditorium .....	549
		Little Scissor-Stories .....	550
		The Funny Bone .....	552

## Silverware for September Bride

A PERSONAL TALK BY J. FRED DAYNES, MGR. DAYNES JEWELRY CO.  
September brides should come in and select the pattern they like in silverware. There  
is no lack of diplomacy for an immediate family to take the initiative in following the  
bride's selection. Many do not know what to give, and a casual suggestion solves the  
problem.

Think how much this adds to the beauty of a home. We keep a list of silverware  
in the pattern selected so there is no duplication. Think also of the saving in time in  
selection.

Silverware comes in all prices but quality counts. For sixty-seven years Daynes  
Jewelry Company has specialized in this line. All silverware looks alike from the outside  
so be careful. Daynes word is as good as a bond for we never misrepresent.

We carry such nationally known lines as Roger Brothers, Community and Wallace,  
as well as the choicest individual patterns in Sterling Silver.

26 Piece Set

### SILVERWARE

Hollow Handled Knives

Guaranteed 20 Years

\$8.75

26 Piece Set

### Best Quality

### SILVERWARE

Guaranteed a Life Time

\$33.75



ESTABLISHED  
1862  
*Daynes*  
JEWELRY CO.  
128 MAIN ST.



For  
all your  
cooking  
use



You'll  
like it~

## CARAMEL BISQUE ICE CREAM

2/3 cup water  
1 cup sugar  
2½ cups Sego m  
2 eggs

Few grains salt  
1 tablespoon vanilla  
2/3 cup coarsely ground  
walnut meats

Put 1/3 cup water and 2 2/3 cup sugar in frying pan and stir until dissolved, then boil until it becomes a light brown syrup. Add 1 1/3 cup water and 1 cup Sego milk scalded over hot water. When syrup is melted add two eggs mixed with 1 1/3 cup sugar and few spoonfuls of flour. Return to double boiler and cook, stirring constantly until coating is formed on spoon. Remove from fire, cool and add 1 1/2 cups Sego milk, vanilla and coarsely ground walnut meats. Freeze like any ice cream.

# Preserve Your Juveniles in Neat Uniform Bindings

\$1.50 per Vol. in cloth with gold title

## A Valuable Addition to Your Library.

**Send Your Back Volumes Now.**

We specialize in binding all Church Magazines, and offer a discount of 10% in lots of ten or more volumes.

The last series of Radio Discourses by B. H. Roberts, bound in dark blue cloth, gold title, for \$1.50, makes a valuable book for study and reference. Send us the leaflets for binding.

# The Deseret News Press

## 29 Richards Street

## Salt Lake City



# Husler's Flour

## *"The Saving Flow"*

Made in  
Salt Lake City



## Roof With Beauty

and  
FOR THE LAST TIME  
with  
JOHNS-MANSVILLE  
RIGID ASBESTOS SHINGLES

Applied by

Curtis Zarr

Approved Contr. 401 Dooly Bldg.  
Wasatch 3091



## LONG ROYAL BREAD

*More Slices  
Per Loaf!*

Fresh Every Day at Your Grocer's

Order By The Case

## ALTA CLUB GINGER ALE

Soda Water—All Flavors

*Coca-Cola Bottling Co. of Utah*

## THE SUMMER PLAGUE OF FLIES

can be reduced or eliminated by disposing of household wastes in a sanitary manner. A concrete septic tank will take care of the dangerous liquid wastes from farm kitchen and bathroom safely and economically. Costs nothing to operate.

Information Free

## PORTLAND CEMENT ASSOCIATION

506 McCormick Bldg.—CONCRETE FOR PERMANENCE

*SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR*

# The Safe- guarded milk

Every stage in the production of Carnation is surrounded by the utmost care—methods fostered by the remarkable work of the famous Carnation Milk Farms.



FOR BEST RESULTS—FOR  
QUALITY FOR "PROPERTY  
LIFE INSURANCE"

"For the Adornment and  
Protection of All Surfaces"

Use

## BENNETT'S

Pure Paints—Varnishes—  
Enamels

## BULBS

### For Fall Planting

We will have our usual carload shipments of Tulips, Hyacinths, Crocuses, etc., direct from the best growers in Holland.

Peonies, Phlox and Perennial Plants and seeds For Fall planting from our own grounds.

*Write for Free Copy of New Catalog*

### Porter Walton Company

42 West 1st South  
Salt Lake City, Utah

## MYSELF AND ME

I'm the best pal that I ever had;  
I like to sit with me—  
I like to sit and tell myself  
    Things confidentially.  
I often sit and ask me  
    If I shouldn't or I should  
And I find that my advise to me  
    Is always pretty good.

I never got acquainted with myself  
    Till here of late,  
And I find myself a bully chum,  
    I treat me simply great.  
I talk with me and walk with me,  
    And show me right and wrong;  
I never knew how well myself  
    And me could get along.

I never try to cheat me,  
I'm as truthful as can be;  
No matter what may come and go,  
    I'm on the square with me.  
It's great to know yourself  
    And have a pal that's all your own,  
To be such company for yourself,  
    You're never left alone.

You'll try to dodge the masses,  
    And you'll find a crowd's a joke  
If you'll only treat yourself  
    As well as you treat other folk.  
I've made a study of myself,  
    Compared me with the lot,  
And I've finally concluded  
    I'm the best friend that I've got  
  
Just get together with yourself,  
    And trust yourself with you,  
And you'll be surprised how well  
    yourself  
Will like you if you do.

—*Anonymous.*



GROUP OF SCHOOL CHILDREN OF THE L. D. S. CHILDREN'S HOSPITAL, SALT LAKE CITY, UTAH

(Photo taken July 28, 1930)

Members in picture are: Third from left end (standing), Second Assistant Superintendent of School Richard Parry; in the doorway, a group of nurses from the Hospital, among them fifth from left Acting Head Nurse Miss Gerda Young. Standing next to her, Stake Superintendent George W. Ashion; sixth from right side of picture former Superintendent L. F. Hanks and wife directly in front of him (sitting), First Assistant Stake Superintendent George D. Jorgensen; Third from right, Second Assistant Stake Superintendent J. T. Holding; to the right of Brother Holding, Clifford Dunlop, Secretary.

# The JUVENILE INSTRUCTOR

Vol. 64

SEPTEMBER, 1929

No. 9

## A Sunday School That Touches the Heart

By Geo. W. Ashton, Superintendent L. D. S. Sunday Schools, Salt Lake Stake

The Sunday School in the Latter-day Saint Children's Hospital was first organized in the Fall of 1921, with Ralph Ball and Ralph Wright in the Superintendency, and Afton Pitt Organist.

A re-organization was effected August, 1924, with L. F. Hanks, Superintendent, W. F. Ashton and Gail Williams, Assistants, and Afton Pitt, Organist.

Superintendent Hanks was released December, 1928.

The present officers of the school are: Superintendent, Alma Winn; First Assistant, George Peterson; Second Assistant, Richard Parry; Secretary, Clifford Dunlop; Organist, Afton Pitt; Assistant Organist, Grace Allgood; New Testament, Addie Nelson; Primary, Edna Durrant; Kindergarten, Dorothy Herron.

While this school apparently has serious drawbacks, yet in reality its handicaps are blessings in disguise. Many of the little ones are strapped on their backs in bed, there to stay for months at a time. One would naturally think this would interfere

with Sunday School among them, but not so. It seems that there comes a sweeter note from the little throats when lying sick than when well, and such is the case in this school. Notice the happy faces in the picture opposite.

Among the many splendid features of this school are the following: Each Sunday the two and one-half minute talks are given, having been prepared during the week by the one assigned to give same. Such tender testimonies one rarely hears, yet how strengthening! Opening and closing prayers are also prepared in advance by the little ones.

The sweetest and most inspirational of all is the response of the tender throats to singing. Even the smallest babies turn their little heads to watch the leader's lips that they, too, might learn the words. Such songs as "Master, the Tempest is Raging," etc., are sung with the finest expression and feeling.

Every officer and teacher feels it a distinct honor to be permitted to work in the L. D. S. Children's Hospital Sunday School.

## The Dog Race

By Alveretta S. Engar

"O, the snow, the beautiful snow,  
Filling the sky and the earth below."

Have you ever noticed the peaceful feeling you experience when the snow is falling? The earth and her children—the streams, trees and shrubs seem to sleep, while the clouds above spread a clean, white blanket gently over them. The buildings, too, assume an aspect of peace, though the hearts within may be feverishly throbbing with the weight of life's problems.

One evening while such a storm was in progress, Mrs. Marie Newcombe, the wife of a wealthy banker, dressed in fur cap and coat ventured out.

One evening, while such a storm knocked at the door of a little snow-covered cottage. The door was opened by Mrs. Newcombe's school-mate and dearest friend, Mrs. Sadie Lawrence.

"Why Marie," exclaimed Mrs. Lawrence, "come in. How kind of you to visit me in such a storm as this."

"Oh, not at all, Sadie. I was just hungry for a sight of you. How are you, you darling?" and she tenderly kissed her.

A sob welled up in Mrs. Lawrence's throat, but she forced it back and bravely answered, "We are getting along the best we can. It's a year tonight since he left us."

"I remembered dear, that's why I came to see you, and to ask you if there is anything I can do to assist you or to lighten your burden?"

"Thank you, Marie. Your kindness and love mean so much to me. Little Richard and I are working together. He tries so hard to take his father's place." Mrs. Newcombe smiled lovingly at Richard and continued, "Sadie, I must tell you how many nice things were said of the pastry you made for me. Several ladies of the club gave me

orders for your cakes, and I am sure others will follow as their turn comes to entertain."

"That's very kind of you Marie. I shall be glad to fill their orders."

With many kind words offered in the spirit of true friendship, Mrs. Newcombe departed. Her visit brought cheer and comfort to the little widowed mother and her son.

Richard sat gazing so intently into the fireplace, that his mother caught him in her arms and asked, "What pictures can my little man see?"

"Mother, I was just trying to find a way to deliver your cakes for you. If Jack were just trained to run a race, I might win the dog harness that's offered tomorrow, and then I could put a big box on my sled and drive him like a horse."

Mrs. Lawrence kissed his too thoughtful face and laughingly told him to go to bed and perhaps the good fairies would come in the night and make Jack a real racer instead of just a jolly frisker.

Richard was up bright and early the next morning. He found some pieces of strong twine which he contrived to tie together in the shape of a dog harness, occasionally trying it on Jack, who, though knowing with a dog's intuition, the contrivance would interfere with his freedom, submitted graciously to the trying ordeal.

Richard was called to breakfast and was asked by his mother to lead in their morning prayer.

Before the closing word of his usual morning prayer was said, he added, "Dear Father in Heaven help Jack and me to win the race today."

His mother was astonished, not knowing how earnestly he had been at work making the harness. Fearful that his faith might be lessened should

he lose, she told him that perhaps some other boy was praying for the harness, too, and whoever won it would be all right. God would help him in some other way to get a harness.

Nothing daunted, Richard adorned his loved companion with the twine harness and succeeded in reaching the spot where the races were to be run.

The race track was to be up one side of a street parking, around the end and down the opposite side to the place of starting.

The dogs barking, boys laughing and screaming commands to the racers, judges giving instructions as to the rules of the race, all confused Richard so that he failed to get on the line when the word "go" was sounded.

When the running dogs were well started, a boy on a horse dashed by. Jack accepted the event as a challenge and darted off, almost upsetting Richard from his sled. He gained his balance and held his breath with excitement as on they sped.

Passing the horse just as the dogs were making the turn on the track, Jack saw and seemed to realize what was expected of him. Richard urged "catch 'em, Jack," and anxious to do his master's bidding, the dog dashed

madly forward gaining leap by leap, until the sound of the cheering crowd could be heard.

He was even with the last dog; but there were other dogs ahead, still running, "catch 'em, Jack," urged Richard. With a last forward bound he passed the seeming winner and reached the line full body in the lead.

Richard with grateful joy leaped from his sled, threw his arms around his panting friend, kissed and stroked him, mingling his happy tears with the dampness of the dog's fur. The crowd was deeply affected by the innocent display of boyish emotion. As the Recreation Director presented Richard with the fine new dog harness the crowd cheered with unanimous approval.

Richard with his much desired prize in his arms, with Jack following close by his side, hastened home to his mother.

Mrs. Lawrence opened the door and with outstretched arms gathered the boy, dog, harness and all into a close embrace. "There, Mother, see! I knew He would help us!"

With faith like that, with the loyal love of such a son, what had she to fear?

### Baby of Mine

There at the fount of life  
Her baby lay,  
Her eyes that had known strife  
Softly did say:

"Nestled against my breast  
Baby of mine,  
How sweetly calm you rest,  
So much divine.

"How safely here you lie  
Wee tousled head;  
How cleanly bright your eye—  
The tears you shed!

"Strange paths will mark your years,  
Little white feet,  
Would I could take the fears  
That they must meet.

"Would I could spare you pain  
And bitterness;  
And give you but the gain—  
The happiness.

"Though I can't always hold  
Your hand in mine;  
My love shall thee enfold—  
Baby of mine."

—Christie Lund.



*By Harold H. Jenson*

### Israel Call

Few stories have been told of the United Order, which, while it lasted, brought rich and poor, old and young a common heritage of working universally together for the upbuilding of both the community and themselves. From Israel Call, a veteran colonizer of years gone by, and a worker for a long time at the Salt Lake Temple, this writer received what he thinks is something new in the line of history concerning this wonderful order. But let Brother Call tell his own story.

"My father, Anson Call, and mother, Ann Maria Bowman, were pioneers of 1848 and 1849. Mother shared honors with father for early colonizing, for where he went, she went, enduring hardships few women would go through with today. In the fall of 1850, President Young called father to settle in Parowan, and in 1851 he went to Fillmore. Mother went too. In August, 1854, he went to settle on North Creek, later named in his honor Call's Fort, which is located near Brigham City. Later, in 1856, he was called to go to Carson Valley, Nevada, with Orson Hyde. Father had, first of all, settled in Bountiful. President Young told him never to sell his place there. It is singular this is still my home, and has seemed a sort of refuge from our many travels. Father returned alone from Carson Valley in the fall of 1856 and then sent word for mother to bring on the stock in the spring of 1857. Imagine a woman with only one hired man and three small children helping gather these animals together and bringing them back to Utah. I regard her as one of the greatest pioneer women in the Church. Indians at this time were

very bad so she joined a company returning. They heard of Johnston's Army on the way.

"During the move of 1858, we camped at Shanghai near Provo Bottoms.

"In the spring of 1860 we moved again to Bountiful. On Feb. 3, 1876, we left Salt Lake to go under Lot Smith to the Little Colorado river, Arizona, where we were called by President Young and were to live in the United Order. Here we all gathered what property we had together, and shared alike. The Little Colorado Stake was founded in 1878, with Jacob Hamblin and Lorenzo H. Hatch, as counselors to President Lot Smith. The Indians did not bother us for we had an understanding with them. An agreement was entered into that we would always feed them for breakfast and supper, but if they stayed longer they must pay and this they did. We always were glad to see them and they us.

"The United Order lasted from March 24, 1876, until the summer of 1884. We got along nicely, President Young sending us weekly instructions. There were about two hundred in our company. Once in a while, it is true, someone got lazy, but they soon wanted to quit. An agreement had been drawn up when they entered that whenever they wanted to withdraw they could. This read if they withdrew before there was an increase in property they should share the cost of living expenses, and take out what they put in. Later, when profits were made, they shared what they had made. When things broke up, there was quite a little property. We wrote to Wilford Woodruff, as President Young had died by



ISRAEL CALL, WITH THREE GENERATIONS

this time, showing the signed receipts of every member of the order. President Woodruff had lived with us for some time and understood conditions.

"In 1885, we were told to go to Mexico and settled near La Ascencion. Francis M. Lyman and George Teasdale were in charge.

"I came back to Bountiful in 1885, as my wife was nearly blind. The power of God saved her eyesight, however, and it was restored by faith and works.

"My work has been mainly in colonizing, but I have enjoyed it. When our leader, President Young, called,

we obeyed and never regretted it. He always lead wisely and profitably. I still believe the United Order would have been successful had President Young lived, for this was his hobby, and his instructions kept alive the interest.

"My work in the temple since May 15, 1911, has been most enjoyable and I shall end my days, coming daily from my home in the land of Bountiful which has in reality been a bountiful one to me."

Brother Call is very proud of his family which he says is his greatest

fortune. His home has been blessed with fifteen children, 12 of whom are still living; 78 grandchildren, 66 of whom are still living, and 6 great grandchildren, 5 of whom are still liv-

ing. The picture shows four generations. Brother Call, his daughter Lydia Call Hancock, of Mesa, Arizona, her daughter Jane Hancock McClelland and baby Betty Jane McClelland.

## The Master Organ

Manufacturing has increased with perfection of modern industrial methods. Markets have spread. The consumption of manufactured products has increased at a pace which seem to contradict certain fundamental economic laws.

These immense and remarkable accomplishments have held me fast in wonderment, but in all my travels, from coast to coast, and across 22 States of the Union, I must confess that my greatest thrill came right at home, in my native state.

For the examination of master workmanship, for greatest experience of artistic renditions of music and clear recognizable educational portraits and inspirations was my pleasure during an hour I spent with a group of tourists at an organ recital given in the Salt Lake Tabernacle during a luncheon hour of a summer day last July. This organ, with its indispensable cultural refinements, is only a part of the great structural triumph of the last century, with its oblongated shaped dome. This tabernacle with its majestic organ stands as a permanent monument to the confidence of a group of sturdy pioneers in their fellowmen to complete a task, no matter how difficult, once the goal was set. It was built of nature's products and at a time when nails were unobtainable.

The director of this group of visitors ushered us to a comfortable seat in the balcony which forms a huge horseshoe at the east end and sides of the building. Below, as three divisions of an army, were arranged in uniform lines, the benches, like long lines of

erect soldiers, reaching from side to side of a great amphitheatre, facing the great organ, which towered over the accompanying choir seats.

The guide now at the platform at the further end introduced the organist, Prof. Edward P. Kimball, and then demonstrated the acoustic qualities of the building by dropping a pin on the floor. The vibrations could be heard at any point in the building, with ease, regardless of the great distances.

The artist, now at his seat at the keyboard, immediately struck off "Our National Anthem," which was followed by the recreative tones of "Mendelssohn's Spring Song." The atmosphere filled with merriment and song. Youth was renewed to those who feasted on this wondrous harmony. The birds sang their merry lays. Everyone felt the kisses of the gentle "April Showers" as they were telling the sleeping buds that spring had come. The gentle breezes danced through the murmuring leaves and all nature came forth in all its creative grandeur and faded into the restful and glorious summer as the last notes died away.

In the next selection we could see our Popular Sousa's mighty navy band pass through the long lines of the stern faced, patriotic holiday crowds that thronged Chicago's busy streets, during the World War days of 1917-18, as the great pipes brought forth with accented marshall air, that familiar "Grand March." The loud clangor of the cornets excites us to arms as the double beat of the thundering drums catch our unconscious

feet in their mysterious rythm. Along the street it passes and in the distance the complaining piccolos and flutes are heard dying softly as the grand military parades "right turns" around the corner from view.

In the next selection, we are thrown into the great turmoil of Abraham Lincoln's day. General Sheridan is seen riding toward Washington, D. C., to make his report. The magic notes describe in realistic style, the gallop of that immortal black charger and the transmitting of the sad news of the retreat, to the post haste traveler. Then how Sheridan reels around, rides back to the scene of disaster and turns defeat into victory. The voluptuous tones cry terror to the enemy. They roar, thunder and tremble, until the entire universe seems to quiver and shake as each charge is made upon charge until victory is ours.

In the final number we are created with Adam. The master instrument shouts and heralds the great achievement—the coming of man, the ruler and master of the world. The earth rumbles and the earthly beings tremble as their objections are overpowered and their submissions are secured by man to control the universe, henceforth. The music recites the various stages of man's development, from

early dawn down to the present modern age.

First we live through the stage of the survival of the fittest or that of instinctive action in which original tendencies are expressed without modification, except that produced by the influence of pains and pleasures.

We now follow man through that stage in which the tendency to instinctive action is modified by rewards and punishments. And lastly the musical portrait reveals man in his present stage in which his conduct is controlled, modified, and directed by the vital modern element—an ideal.

The idea of which this master organ speaks is that of giving service. It reinstates the plan of salvation as laid down by that Great Galilean so many years ago. By precept and example, that man should aid his fellowmen and through united effort, by all, gain eternal salvation, was taught by Him who gave his life on Calvary.

Here the notes grow less distinct, the scene changes, celestial beings are heard, softly singing in the distance. The singing comes closer proclaiming the second coming of the son of man. We see the triumphant descent, peace is established on earth, as the last chords recite, "Peace on Earth Good Will Toward Man."

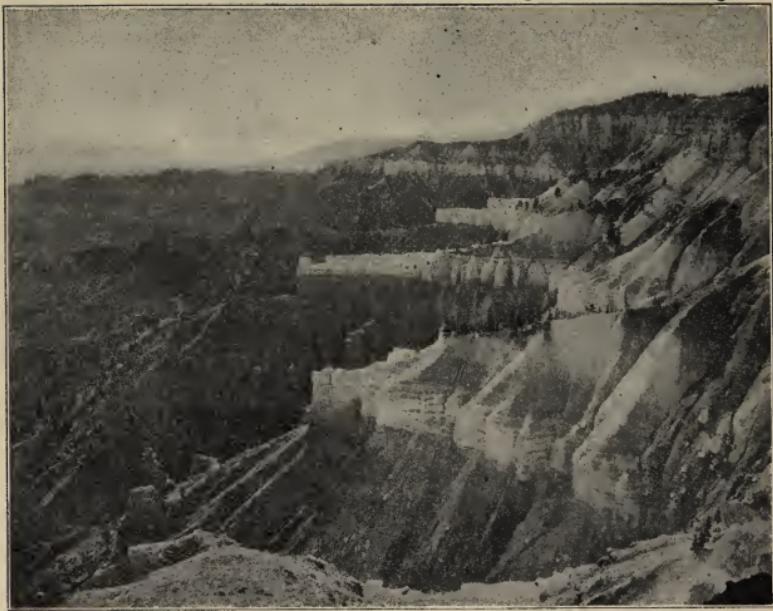
### The Human Touch

*You'll find it pays big dividends  
To speak a word of cheer;  
It multiplies your list of friends  
And brings good fortune near.*

*Just sympathize a bit, unbend,  
Help lift another's care;  
And you will find that in the end  
Your own is less to bear.*

*It always is well worth the while  
And costs not very much;  
Do not forget that kindly smile,  
That hearty, human touch.*

—KIND WORDS.



**"COLORED CLIFFS"—CEDAR BREAKS**  
**"Like the Great Wall of the Mongol Empire"**

## Cedar Breaks

*By Elizabeth Cannon Porter*

Cedar Breaks is seven great amphitheaters sunk 2000 feet in the Markagunt Plateau. They cover sixty square miles in the Sevier National Forest. An artist has counted sixty colors in the Breaks, but mostly it is red, with all the gorgeous tints of autumn leaves, shading from somber russet through rose to delicate shell pink, capped with sheerest alabaster. Above the white rim is a forest of pine.

Looking down from Point Sublime the rocks below remind one of Medieval Europe, before the invention of gun powder, when men fought with catapult and battering ram. Here is the Watchtower on the Rhine, and a hundred other German Castles, the Austrian Retreat where Rudolph kept

rendezvous with Mary and went to his death shrouded in eternal mystery, the Tower of London drenched with the blood of young Princes, Kenilworth, where Liecester flattered the Virgin Queen, the Round Table of King Arthur with Lancelot collecting diamonds for Guinivere, the courtyard of Richard the Lion Hearted, a Norman castle of William the Conqueror, the Tower of Refuge of the Isle of Man, with slits for windows so the arrows could not pierce them.

In imagination one can pick out the forest of Robin Hood, the stairs down which Mary, Queen of Scots, lured her Darnly to destruction, the Winter Palace of Moscow, Court of the Lions of the Alhambra, the Great Wall of

China, the Temple of Hypatia before it was overrun by the barbarians of the North.

Far below, shrouded in dank willows, is the silver gleam of the river, like the moat over which the drawbridges were let down. Above is the tower with the window out of which Elaine, the Lily Maid of Astalot, might have watched for the lover who rode away—the Unknown Knight with the blank shield. Beyond is the rotunda where Abelard, the Monk of the Middle Ages, might have lectured his students, nearby the Inn where the Merry Falstaff held forth. On a sheer precipice, like an army with banners, is Birnam's Wood which really did come to Dunsinane to terrorize the guilty Macbeth.

In the mind's eye one can imagine the Tuetonic fortresses resist the onslaught of the Mongolian hordes of the North—Tartar and Hun and Vandal. Actually the only living things besides the infinitesimal tourist peering into the abyss from Point Perfection are three black crows keeping saturnine vigil over the dead body of a lamb.

If one approaches through the tops of the mountains from Bryce many herds of sheep are passed where the ewes graze contentedly belly deep in the luscious grass of the summer range. One skirts the edge of solitary Lake Panguitch, gathers pine nuts resinous

with gum, and takes the sunlit road through the quaking asps. The descent, after leaving, is down a steep dugway to the clear atmosphere of the bustling modern Cedar City, one of the last outposts of the picturesque Indian of the Far West.

The Breaks are 10,300 feet above sea level. To the north the blunted, volcanic crest of Brian Head rises 900 feet higher. It is said that this offers a panorama of practically all of southern Utah, Nevada, and northern Arizona.

Writes one authority on Cedar Breaks:

"Within its limitless labyrinths countless millions of grotesque and magnificent architectural forms, anointed with all the colors of the spectrum, flash into the eyes of the beholder. The erosional structures are blends of Egyptian and massive, medieval Gothic walls \* \* \* In broad aspect the color scheme is pink, red, orange, yellow, white, lavender. \* \* \*

"Conspicuous in the welter of forms below are innumerable red castellated bastions in parallel rows; long, writhing dragon-like forms of pure white; and huge, sprawling dinosaurs covered with blood."

"In vastness, in variety of color, in wild grandeur, Cedar Breaks is the greatest of Utah's painted amphitheaters."

### Temper

When I have lost my temper I have lost my reason too.  
 I'm never proud of anything which angrily I do.  
 When I have talked in anger and my cheeks were flaming red  
 I have always uttered something which I wish I hadn't said,  
 In anger I have never done a kindly deed or wise,  
 But many things for which I felt I should apologize.  
 In looking back across my life, and all I've lost or made,  
 I can't recall a single time when fury ever paid.  
 So I struggle to be patient, for I've reached a wiser age;  
 I do not want to do a thing or speak a word in rage.  
 I have learned by sad experience that when my temper flies  
 I never do a worthy deed, a decent deed or wise.

—Author Unknown.



*Photo by Harrison R. Merrill.*  
**"JEST SAGEBRUSH"**

## Jest Sage-Brush

By Harrison R. Merrill

Jest sage-brush?

Yeah, it's only sage-brush,  
But to me it's as sweet as myrrh  
That David gathered  
In the ancient East.

I've seen sage at dawn  
Like gray-green blankets  
Spread upon the knees  
Of countless sleeping hills.  
I've seen the magic sun  
Shoot his gilded arrows  
Through the velvet leaves  
Of desert green, and then,  
Miracle of miracles!—  
I have seen the billowed blankets  
Of soft and soothing green  
Become a quivering sea  
Of racing color!

I've seen sage-brush  
Piled carelessly on flickering fires  
Whose vine-like wreaths of smoke  
Have twined among the stars  
As desert incense  
Filled the lambent air  
And made the darkling hills  
Appear as altars  
To the grim and sombre gods.

I have drunk sage-tea  
And frequently its healing properties  
Have eased the pain of sprains and gashes  
Registered upon my body  
By the hard and unrelenting battle  
That was waged to clear a space  
Where grain might shine  
Like golden islands  
In a never-ending sea.

And then I have seen sage—  
Fragrant, friendly sage,  
Group round the little head-boards  
That announce the resting place  
Of those who could not stand the shock  
Of endless, bitter battle,  
And who, like heroes of the frontiers,  
Lay down to mighty dreams  
Upon some sage-drenched knoll  
Where morning ever seems the harbinger  
Of changeless, ever changing life.

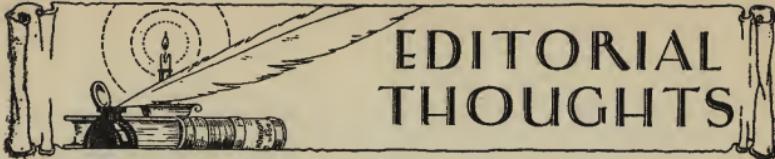
And so,—

I love sage-brush!  
And all the valley love it,  
Because, like foil around our precious  
heirlooms,  
It preserves for them—and us—  
The very fragrance of life's high romance.



## HAPPINESS—A SPIRITUAL PROBLEM

"I believe the inventions of the future—no matter how marvelous they may be—will avail us little unless human happiness is also increased. A big house is no better than a small one unless the people in it live happier lives, for the increase of luxuries is not a true index of increased happiness. The problem of happiness is concerned with spiritual values rather than with material values. Our lasting pleasures do not derive from the way we may happen to impress others with our outward excellence, but from inner mastery over our own conduct."—Roger W. Babson in *The Forum*.



# EDITORIAL THOUGHTS

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

Published Monthly  
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as  
Second Class Matter.  
Acceptance for mailing at special rate of postage  
provided for in Section 1103, Act of October 3,  
1917, authorized on July 8, 1918.

Copyright, 1929, by Heber J. Grant, for the  
Deseret Sunday School Union.

Officers of the Deseret Sunday School Union  
DAVID O. MCKAY.....General Supt.  
STEPHEN L. RICHARDS.....1st Asst. General Supt.  
GEORGE D. PYPER.....2nd Asst. General Supt.  
JOHN F. BENNETT.....General Treasurer  
ALBERT HAMER REISER.....General Secretary

MEMBERS OF THE GENERAL BOARD  
David O. McKay Alfred C. Rees  
Stephen L. Richards Robert L. Judd  
George D. Pyper Charles J. Ross  
John F. Bennett Frank K. Seegmiller  
George M. Cannon Albert E. Bowen  
Horace H. Cummings P. Melvin Petersen  
William A. Morton Albert Hamer Reiser  
Henry H. Rolapp George R. Hill, Jr.  
Howard R. Driggs Mark Austin  
Milton Bennion Elbert D. Thomas  
Charles H. Hart Joseph Fielding Smith  
Adam S. Bennion George A. Holt  
Edward P. Kimball James L. Barker  
Tracy Y. Cannon J. Percy Goddard  
T. Albert Hooper Jesse R. S. Budge  
David A. Smith

DEPARTMENT ASSOCIATES  
Florence Horne Smith Tessie Giaquie  
Inez Witbeck Lucy Gedge Sperry

SALT LAKE CITY - - SEPTEMBER, 1929

## Hazardous

It is not uncommon, now-a-days to hear a boy, or even a girl, say, "I can smoke occasionally or take a little drink; it will not hurt me; I don't need to make it a practice."

I always shudder when I hear this challenge to the power of liquor and tobacco. In the days when I was Police Justice of Salt Lake City, I remember a young man who occasionally

smoked a cigarette and when warned by his friends against it, said: "Don't worry. I'm not addicted to the habit. I can quit whenever I please," Yet, some time later, when I was asked to perform the marriage ceremony which united this young man to a beautiful young girl, he was obliged to leave the wedding guests while he went out in the back yard to get a few rapid whiffs at a cigarette. It had got him!

Again: I have in mind a prominent young man and a lovely young woman, who thought they could take a cocktail at pleasure, tipple a bit, and quit when they liked. The time came when both were habitually brought before me as common drunks, the lowest of the low. It is dangerous to play with John Barleycorn and King Nicotine and pit your strength against them. The hazard is too great. They will conquer you every time.—G. D. P.

## What Price Blessing

"If a man love me he will keep my words; and my Father will love him, and we will come unto Him, and make our abode with him."

What a glorious promise is contained in these precious words of the Savior! What an unusual blessing is obtainable at so small a price. Just to love Him, which means to keep the commandments! And as John the beloved Apostle says, "His commandments are not grievous." No man, be he rich as Croesus, can with his money buy this treasure; yet every one, rich or poor, bond or free, may secure it if he has a humble heart and is willing to open the door when the Savior knocks and do the things the Lord has required. These are nearly all summed up in the Great Command-

ment to love the Lord our God with all our heart, soul, mind, and strength, and our neighbors as ourselves.

### On Being Independent

The desire for independence, especially as it is found in the majority of young hearts, means a longing for freedom from restraint. Many young people like to go without telling where they are going, and to return without indicating when they will do so, because they enjoy the feeling of freedom to go and to stay as they please. Later on, people desire the independence of having enough money to be freed from wage slavery and from the anxieties that beset the poor. Sometimes this desire leaps the barriers of law and custom, and the wish for independence means a wanting of license. "It is nobody's business what I do. I have a right to do with myself as I please." Sometimes the desire means love of ease, sometimes love of pleasure and sometimes of acquisition.

However, there is really no such thing as being independent. All have to obey the laws of nature by which they are conditioned and surrounded, or violate at their own cost and peril. All have to submit to the laws of their fellows. Work, infirmity, age, and the limitations of our own abilities, curtail the independence of us all.

The way of the only true independence is the way of obedience. "Take my yoke upon you," invited Jesus. None can be independent of the necessity of having parents, few of living in houses built by other people few of de-

riving their support from work in co-operation with others. A honey-bee can not be independent of the hive, for without it he will die. It is not only right to fall in with those ways and customs of life that the aggregate wisdom of mankind has set up, and the laws of God which He, the Supreme Power, has ordained; it is not only right, but wise. This way lies the true freedom. There is no restraint where there is no consciousness of it, no desire to do the forbidden thing.

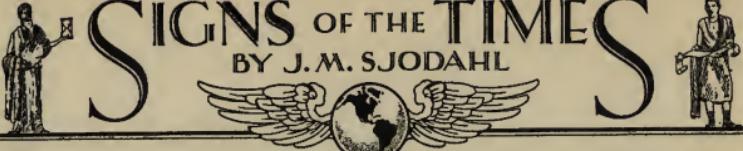
—Ex.

### The Gospel of Happiness

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation: "You know I have no money. I had nothing to give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And making happiness engenders happiness. I myself am happier than I would have been had I sat down and bemoaned my fate." This gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—*Christian Work.*

### Whisper It Today

*If you have a tender message or a loving word to say,  
Don't wait till you forget it, but whisper it to-day.  
To-morrow is a mystery, to-day is all we own,  
We are living in the present, the future is unknown.  
The tender word unspoken, the letter never sent,  
The long-forgotten messages, the wealth of love unspent,  
For these some heart is breaking, for these some loved ones wait,  
So show them that you care to-day, before it is too late.* —SELECTED.



# SIGNS OF THE TIMES

BY J. M. SJODAHL

## THE PACT FOR THE RENUNCIATION OF WAR

The 24th of July, this year, our own Pioneer day, was a red-letter day in the history of the world; for on that day, President Hoover, in the east room of the White House, Wash., issued the proclamation which made the Kellogg-Briand treaty part of international law.

The inception of this treaty dates back to April 6, 1927, when Aristide Briand wired Secretary Kellogg that "France would be willing to enter into an engagement with America mutually outlawing war." This offer was promptly accepted by Secretary Kellogg on behalf of the United States, with the suggestion that other nations be invited to sign the anti-war pledge.

At the time of the official proclamation of the treaty, 31 nations, in addition to the original 15 signatories, had ratified it, and 5 more had signified their intention to do so. That means that 51 nations—all the world, practically—have agreed to discard war "as an instrument of national policy." It means, consequently, that the coming of the Prince of Peace in glory and the Millennium, predicted by the prophets of old and heralded by the Prophet Joseph and his successors in the prophetic office in the Church, is now seen, more clearly than ever, as a glorious possibility.

President Hoover says: "I dare predict that the influence of the treaty for the renunciation of war will be felt in a large proportion of all future international acts."

Judge Charles E. Hughes, one of the prominent statesmen of the world, said recently that he recognized the negotiation and ratification of the

Kellogg treaty for the renunciation of war as the outstanding event of the year. The real promise of peace, he said, lay in the second article, by which the signatory powers pledged themselves to solve all disputes by pacific means.

These are the words of statesmen.

In harmony with the lofty ideal embodied in the Kellogg-Briand treaty, President Hoover has announced his intention of postponing the construction of certain battleships, until there has been an opportunity for full consideration of their effect upon the final agreement with Great Britain for parity. MacDonald, the British prime minister, has announced the decision of the British government to suspend the construction of a certain portion of this year's naval program, and thus these two great nations, that but yesterday were on the verge of becoming armed rivals on the sea, are laying the foundations for understanding, and co-operation, for peace and good will.

## A PRACTICAL QUESTION

It has been customary to treat the so-called "pacifists" with ridicule. But that is no longer possible, because the question of universal peace has become one of the most important problems of the world, even from a business point of view. Business men are beginning to take a hand in the solution of it. And very naturally. If the function of business is to provide for the material needs of mankind, and to "increase the wealth of the world and the value and happiness of life," then, as Mr. Wm. Butterworth, president of the Chamber of Commerce of the United States, has said recently:

"Awakening at length to the value of

its public service and to the dignity of its place in the scheme of things, business began to assert that to serve a people's creature needs, is quite as worth writing about as killing them in battle; that it is quite as romantic to furnish a people with the utensils of useful employment as to squander its heritage in warfare; that it is quite as noteworthy an achievement to house a people in comfort in city and town and upon the farm as to lay waste a country with fire and sword." (Peace Advocate, Aug., 1929, p. 263.)

This is a fair representation of the present viewpoint of big business, outside the class that has an interest in the profits of warfare.

#### RUSSIA AND CHINA

An alarming note of discord comes from the Far East, and no one knows what may come of the controversy between Russia and China. Both countries have ratified the anti-war treaty, and both have protested their willingness to settle the matter by negotiation; but there is still a great deal of the nature of the bear and the dragon in the two colossal nations, and it is difficult to calculate their impulsive movements beforehand.

The controversy is not of recent origin. In 1924, China, torn by internal strife, turned to Russia for aid and comfort. But it soon dawned on the leaders of the national party in China that Russia played her own game. Then the trouble began. Russian consulates in many parts of China were closed because they were found to be centers of Bolshevik propaganda. The Russian consulate at Harbin was raided and a large secret meeting was broken up. The Russians protested in anything but diplomatic terms, but their intrigues continued. Then came the seizure of the Chinese eastern railway. But that is a story of its own.

This railway was built by Russians in 1896. In 1920 Russia renounced her claims to the road, but three years later she demanded it back. The controversy was then settled by an agreement on joint ownership and operation. No third party was to be admitted to

the coalition. Russia was to settle all outstanding obligations, and China was to have the privilege of redeeming the road "at a fair price." Now China has ousted the Russian officials from the line and taken the control in her own hands, without paying the fair price, on the ground that Russia has used the line for communistic propaganda, in violation of agreements. This is the present controversy in a nut shell.

It will be seen at a glance that it is a matter for judicial adjustment, and not for war. But if the parties, nevertheless, resort to violence, they cannot do so with the approval of the rest of the world. They cannot, without tearing the anti-war treaty to shreds, obtain recognition as belligerents, but must be regarded as outlaws and outcasts among the nations. But Russia is anxious, for business reasons, to obtain recognition in the family of nations, and China needs foreign capital for road building and other improvements. For these reasons, and because of the pressure that other nations will bring to bear upon them, it is not probable that the controversy and the gestures of hostility will develop into a war.

#### MUSSOLINI AND THE POPE

A strange controversy between the dictator of Italy and the head of the Roman church preceded the ratification of the Lateran treaty and the concordat, June 7, 1929. I refer to that controversy here, because it reveals some of the views of the two Italian standard bearers, of interest to all the world.

In the chamber of deputies, Mussolini, May 13, endeavored to draw a clear dividing line between the sovereignty of the state and that of the church. He did not succeed to make himself clear, but he certainly created the impression that, in his view, the state comes first. What he said was, as reported:

"There are, then, two sovereigns, dis-

tinct, different, but perfectly and reciprocally recognized. But in the state the church is not sovereign and is not even free. She is not free, because in her institutions and in her men she is subject to the general laws of the state and also subject to the special clauses in the concordat. For this reason the situation might be defined as follows: (a) A sovereign state in the kingdom of Italy. (b) A Catholic church with certain pre-eminent, loyally and voluntarily recognized. (c) Free admission of other forms of worship."

You will notice the Mussolinian doctrine of a sovereign state and a church "with certain pre-eminentes." You will also notice that in his opinion the church is not even "free" because the members are subject to the laws of the state.

The pope, in his reply, emphasized the priority of the church in the matter of education. He maintained that "the mission of education belongs before all, above all, and in the first place to the church and the family; to the church and to the fathers and mothers." He added:

"The state should not disinterest itself in education, but should contribute and procure more by what is necessary to help cooperate in and perfect the action of the family in order to fulfil the desires of the father and the mother, above all in order to respect the divine rights of the church."

In his speech before the senate on May 25, Mussolini came back. He ridiculed the idea that "the modern family, harrassed by needs of an economic nature, worried daily by the struggle for life" could educate anybody. And then he went into an argument for the duty of Italy to provide a military education. He argued:

"This virile and warlike education is necessary in Italy because for long centuries the military virtues of the Italian people have been unable to shine. The war waged between 1915 and 1918 constitutes the first war after the wars of the Roman empire to be fought and won by the Italian people (*Sic!*) For this reason Italy, as a nation which has yet to

'arrive,' cannot yield to the blandishments of 'universalism'."

According to this, the Mussolini program is a Roman empire reconstructed on the foundation of military conquests. You can read that clearly between the lines.

In his rejoinder, the pope took occasion to accuse Mussolini of heresy and "condemnable modernism." He maintained that the pope does not "represent the sovereignty of the church;" there is no representative element in the Church of Rome. The pope "impersonates and exercises sovereignty by 'divine mandate.'" It is not, he says, the Catholic organization in Italy, but the Holy Father who disposes and judges what is good to be done for the greater glory of God and the greater good of souls.

In these utterances we have the essence of Fascism and Roman Catholicism. Fascism shapes plastic youth for the thralldom of militarism instead of the freedom of citizenship. Roman Catholicism aids it by denying the divine law of common consent. And if anyone doubts this, let him hear what the pope has to say on liberty of conscience and discussion:

"Dangers would be presented by an absolute liberty of discussion, including those forms of discussion which can easily deceive the good faith of uneducated hearers, and which can easily become disimulated forms of propaganda, not less dangerous to the religion of the state, and therefore dangerous to the state itself."

This is contrary to the fundamental principles of the church and also of the American government. The Millennial reign of Christ can never be established on the basis of Romanism; only on the foundation He has Himself laid, through the revelations given to the Church of Jesus Christ of Latter-day Saints, and committed to the care and custody of those who bear the authority and responsibilities of His holy Priesthood.

# SUNDAY SCHOOL WORK

*General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper*

## Superintendents' Department

## Prelude

### *Expressive.*

ARR. FROM SCHUBERT.

Note:—For detailed information on registrations using Aeolian Harp, see Organist's Manual, chapter 11. Let the material of this chapter be the basis of the Organists' Department discussion in union meeting.

## MEMORY GEM FOR NOVEMBER, 1929

I come to Thee all pentinent,  
I feel Thy love for me;  
Dear Savior, in this Sacrament  
I do remember Thee.

## Postlude

*R.H.—8 ft. solo stop, or 8 ft. and soft 16 ft. stops.*

A musical score for piano, showing two staves. The top staff uses a treble clef and a key signature of one flat (B-flat). The bottom staff uses a bass clef and a key signature of one flat (B-flat). Measure 11 starts with a half note followed by a quarter note. Measure 12 starts with a half note followed by a quarter note.

*L.H.- Play two octaves lower than written with Aeolian Harp alone.*

## CONCERT RECITATION FOR NOVEMBER, 1929

(Doctrine and Covenants, Section 78, Verse 19)

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more."

### 1929 DIME FUND COLLECTION DAY

The fourth Sunday in September, the 22nd, has been set by the General Board as the 1929 Dime Fund Collection Day. For many years past ward and stake superintendents have conducted this feature with commendable dispatch. The importance of closing up the collection as quickly and creditably as possible is everywhere appreciated. The practice of remitting the fund collected each week as it is received has been a big factor in the successful collection of the fund.

Superintendents are earnestly requested to make this matter a special order of business for September, with the aim of making careful plans for preparing the members of the school to contribute promptly and fully, and also to follow up the collection so that it can be closed up within a week or two after the fourth Sunday.

Other interesting and important projects are awaiting the attention of all Sunday School workers and it is well to complete this particular business in a satisfactory manner so these other matters can be taken in hand.

A sufficient supply of envelopes is being mailed to each ward superintendent. Stake superintendents received list of ward superintendents as shown by the records of the General Board and were asked to correct those lists, giving the names of the present superintendents and their addresses together with the present enrollment of the schools. It was announced that if the lists were not returned corrected before the fifteenth of August, it would be presumed that they were correct in their present form and envelopes would be mailed to ward superintendents accordingly. The figures given would be used by the General Board as the basis for figuring 100% contribution, unless revised figures were given by Stake Superintendents.

If envelopes are not received by any superintendents before the third Sunday in September, the superintendent should get in touch with the stake superintendent, who has a reserve supply. Or if the present superintendent has severed only since the 1928 annual report was sent to the General Board, he should get in touch with his immediate predecessor in the superintendency and receive the envelopes from him, unless the stake superintendent has notified the office of the General Board of the change, in which event the envelopes would be mailed from our office to the person named as the new superintendent.

### TWO AND A HALF MINUTE ADDRESSES

#### Subjects for November

3rd. Subject to be chosen by local superintendency.

10th. Why do I "believe that a man must be called of God by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof?" (This subject should be given by a Priest and a girl of about the same age.)

17th. What are the greatest things I should be thankful for?

24th. Why do I believe that I should express my gratitude to my Heavenly Father for all the blessings of life?

#### The Two-and-a-Half-Minute Talks

We are in receipt of many splendid two-and-a-half-minute talks by the children—more, indeed, than we can possibly find space for. We hope superintendents will not feel hurt if the addresses submitted by them are not found in the *Juvenile Instructor*. We aim to give each locality a fair share of our space for the inspiring little talks, but it may be impossible to print all. We wish it were possible, for we find the children's thoughts as expressed in these papers are worth reading.

#### An Example—or Not?

It was at a Sunday School convention, and one worker had read a paper entitled, "The Example of the Superintendent." This was followed by quite a spirited discussion, during which one superintendent said, "The way I look at it, no one has a right to expect more in the way of conduct from the superintendent than from anyone else in the Sunday School."

"I do not agree with you, my brother," said another superintendent. "I feel that it is my duty to set an example, to the young in particular, in the things I do. I feel that I of my own accord assumed an obligation of that kind when I accepted the office of superintendent."

"We have recently had in our town a moving picture that was objectionable, one that boys and girls should not have seen. Had the members of my school seen me coming out of that moving-picture house, they would have had a right to feel that I was giving my approval to that picture."

"I am never late in coming to my school, partly for the reason that it is my duty to set an example of punctuality. I do not ask my officers or any other members of my school not to do any-

thing I would do myself. No one is more likely to discover inconsistency on the part of a Sunday School superintendent than some sharp-eyed boy or girl. I feel that I am under peculiar obligations to be, so far as I can, an example to my school, since example is far more potent than precept."

The superintendent who is willing to set an example of conduct before his Sunday School will have an influence, a power for good, that cannot be achieved by one who feels that his position does not impose any particular obligations upon him as an exponent of the high ideals for which the school stands.—S. S. Executive.

### A PROPHECY AND ITS FULFILLMENT

(A two-and-a-half-minutes address by Phyllis Hurst, age 12, of Los Angeles, California)

In July, 1838, Joseph Smith received a revelation which contains a prophecy concerning the time and the place of departure for a mission of the twelve to Great Britain. The prophecy says, "Let them take leave of my saints in the city of Far West on the twenty-sixth day of April next on the building spot of my house," said the Lord.

At the time this prophecy was made its fulfillment seemed not to be difficult. Far West was a beautiful, growing city. The people were prosperous and happy. The community seemed to be substantial and permanent.

Between July, 1838, and the following April, all this was changed. The trouble which began on election was followed by mob gatherings, threats, arrests, and other outrages against the saints. Governor Boggs sent an armed force to quell the disturbance. This force made up of former persecutors of the saints were responsible for the siege of De Witt, the battle of Crooked River, the Haun's Mill massacre, and the siege of Far West.

Following the treachery of Colonel

Hinkle the citizens of Far West were disarmed. The mob entered the city, burned houses, looted stores, and abused women and children. The saints were ordered to leave the state on pain of death. After vain appeals for redress the exodus from Missouri was undertaken in the dead of winter.

By April, Elder Theodore Turley, a member of the committee of removal was one of the very few saints to be found in Far West. At this time members of the mob and apostate Mormons taunted Elder Turley. They read the prophecy concerning the departure of the twelve. They said, "Your twelve are scattered all over creation, let them come here on the twenty-sixth; if they do they will be murdered. Joseph Smith is a false prophet because this prophecy cannot be fulfilled."

Elder Turley jumped to his feet and said, "In the name of the Lord this prophecy will be fulfilled." After the mob left him, Elder Turley thought of his statement and wondered. He knew that Joseph Smith was still in prison, that the twelve were scattered, and that their lives would be in peril if they attempted to come to Far West.

The twenty-sixth of April came. At one o'clock, Elder Turley with a few other saints and the majority of the twelve were present at the temple site at Far West. Before daylight the twelve had taken leave of the saints and Elder Turley was accompanying them on the mission to Great Britain.

The prophecy had been fulfilled as all others contained in the doctrine and covenants have been or will be fulfilled.

### The Secret of Success

A successful merchant visiting a Sunday School with mind alert, eyes open and tongue ready, said to the Superintendent:

"Tell me, in a sentence, the secret of success of this school."

Instantly the reply came:

"Attention to details."

### Work

If you are poor—work.

If you are rich—continue to work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idleness gives room for doubts and fears.

If disappointments come—work.

If sorrow overwhelms you, and loved ones seem not true—work.

If health is threatened—work.

When faith falters and reason fails—just work.

When dreams are shattered and hope seems dead—work. Work as if your life were in peril. It really is.

Whatever happens—work.

Work faithfully—work with faith.

Work is the greatest material remedy available.

Work will cure both mental and physical afflictions.—The Silent Partner.

# SECRETARIES' DEPARTMENT

*General Secretary, A. Hamer Reiser*

## ENROLLMENT RULES

Because of repeated inquiries it is necessary to state again the rules for keeping Sunday School rolls.

It is of fundamental importance that every superintendent and secretary understand that records must be kept to provide sources of accurate and reliable information about the schools and not for the purpose of deceiving others into the belief that the school is in good condition, when it may not be. Altogether too commonly the view is taken that the secretary should make the records show good enrollment, high percentage of attendance and other commendable features by leaving off the names of persons excessively absent.

This practice cannot be too severely condemned. The secretary's records must show the facts—must tell "the truth, the whole truth and nothing but the truth."

It is necessary—now that the Sunday Schools are expected to give instruction to all members of the Church regardless of age—that the Sunday School records show accurately the exact nature and extent of that responsibility in terms of the numbers of people to be served and who they are.

A complete system of Sunday School rolls properly kept and up to date should contain the names of all persons in the ward from new born infants, just christened, to the oldest inhabitants.

Cradle Roll should contain the names of all Latter-day Saint children from birth to four years of age, living within the geographical territory to be served by the school.

Excused Roll should contain the names of those persons whom the bishop of the ward has excused from enrollment because of infirmity, or conflicting Church or home duties which make attendance at

Sunday School for long periods of time impossible.

Enlistment Roll should contain the names of all persons not excused from enrollment, who are not enrolled on one of the regular class rolls of the school.

Active Class Rolls should contain the names of all persons within the ward, who have expressed or, by attendance, shown a desire to be enrolled in the Sunday School. Members of the ward (those who are members of record—their recommends being in the ward) and their children are entitled to enrollment upon their first appearance, and their names should be entered upon the proper class roll promptly upon that first appearance. No one has the right to keep the names of such persons from the roll.

Residents of the ward (persons whose recommends are not yet in the ward) and their children should be enrolled as soon as the superintendent receives assurance from the person's statement or his regular attendance that the person will be a regular attendant. Ordinarily attendance at three Sunday School sessions with a fair degree of regularity should be sufficient assurance to justify enrollment.

Do not take a name from the class roll unless the person has (1) died, (2) moved from the ward or (3) been excused by the Bishop.

Takes names from the enlistment roll only when the person (1) has become enrolled in a Sunday School class, (2) has died, (3) or moved out of the ward, or (4) been excused by the Bishop.

Names should be transferred from the regular class roll back to the enlistment roll only once a year, namely, at the beginning of the year when the new class rolls are made up. Then only the names of those persons who have not attended Sunday School once in the last six months and who still reside in the ward should be placed upon the Enlistment roll.

# MISSION SUNDAY SCHOOLS

*General Board Committee: David A. Smith, Chairman; Robert L. Judd.*

## LESSONS FOR NOVEMBER

Wherever the enrollment will justify it classes should be conducted in each department as in the organized stakes. Where but three classes can be organized lessons will be found in the following departments:

For Children: Primary Department Course. See page 539.

For Young People: New Testament, Course "A." See page 524.

For Adults: Old Testament, Course "C." See page 530.

## CHORISTERS AND ORGANISTS' DEPARTMENT

*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen*

### CHAIRMAN EDWARD P. KIMBALL CALLED TO PRESIDE OVER THE GERMAN-AUSTRIAN MISSION



The truth of the old adage, "There is no loss without some gain," is demonstrated in the call of Elder Edward P. Kimball, our Music Department Chairman, from home activities in this department to labor as President of the German-Austrian Mission. At first thought it would seem that the Board had sustained the loss and the Mission the gain, but on second consideration the loss and gain account is about evenly balanced, for Brother Kimball will still continue as a member of the General Board and work in the interest of the Sunday School Cause which is progressing so rapidly in the mission to which he has been called.

In honor of Brother and Sister Kimball the General Board sponsored a social party held in the beautiful reception room of the McCune School of Music, August 17th. It was a delightful occasion and a splendid feeling of friendship and love was manifest.

A tribute to the work of Brother Kimball, written by an unknown author, will be found on page 504, this issue. The article is entitled "The Master Organ."

---

#### PRIMARY CLASS

##### Riverton Second Ward

Ruth Mortensen, teacher, who sends us the picture, says: "They are the finest group of boys and girls in all the world."

---



# GOSPEL DOCTRINE DEPARTMENT

*General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart*

## LESSONS FOR NOVEMBER

First Sunday, November 3, 1929

No lesson. Time may be used for review or in catching up with lessons missed on account of Stake Conference.

Second Sunday, November 10, 1929

General Topic: Divine Authority.

Lesson 80. Church Organization—4.  
Missions and Missionary Work.

Text: Sunday School Lesson No. 80.  
References: Matt. 10: 24:14; Luke 10: 1-12, 17; Mark 16:14-20; Rev. 14: 6-7; Doc. and Cov., Sec. 1; 84:62-97; 88:76, 93; 133:1-16; 60-74.

Objective. The preaching of the Gospel a means of salvation to all those in the world, who repent and believe, showing the love of the Father for all His children.

Suggestive Groupings:

- I. Preaching of the Gospel a Requirement Made of the Church.
  - a. The Lord seeks to save all His children through the Gospel.
  - b. Every man has his agency and can act for himself.
  - c. Through agency many will reject the Gospel and be condemned. Mark 16:16.
  - d. The Gospel a means of exaltation to those who obey.
  - e. The love of the Father shown in the mission of Jesus Christ. John 3:14-21.
  - f. The voice of the Lord, through His servants, to all people. Doc. and Cov. 1:1-4.
- II. Responsibility of Preaching the Gospel.
  - a. The Twelve Apostles hold the keys of this ministry in all the world.
  - b. The Seventies, under the direction of the Apostles, called to carry the message to all the world.
  - c. Others holding the Priesthood may go forth when called.
  - d. Women also may go forth as missionaries when called, but do not officiate in the ordinances.
- III. Responsibility on those who hear the testimony of the missionaries.
  - a. Every man who hears is under obligation to hearken and receive

the truth and also to take up the message and warn his neighbor. Doc. and Cov. 88:81-82.

b. All who refuse to repent are left without excuse. 88:82.

### IV. The Missions of the Church.

- a. The presiding officers (1) In the Mission; (2) In Districts; (3) In Branches.
- b. The traveling Elders—laboring two by two. Why?
- c. Territorial divisions.
- d. Supervision of missionary labors. Why?
- e. Systematic labors and individual reports.
- f. Expenses and how they are met.
- g. Missionary labor a work of love.
- h. Give testimony of joy received in missionary field.

### V. Sealing the Testimony and Binding the Law.

Explain Doc. and Cov. 1:8-15 and 133:72.

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled."—Prediction of the Savior, Matt. 24th chapter, as quoted in the "Pearl of Great Price," verses 31-34.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt';

"But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send forth many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out

of the holes of the rocks." Jeremiah 16: 14-16.

"A true servant of God takes more pleasure in saving the meanest capacity organized in human form upon the face of the earth than a wicked person can in leading hosts astray. Let a prophet of God, an Apostle, or any servant of the Lord Jesus have the privilege of bringing the very smallest degree of organized intelligence up higher and higher until it is capable of receiving the intelligence of angels, and it will give more consolation and happiness than to lead all the posterity of Adam into a wrong path."

"And when we are called to preach the Gospel on foreign missions, take a course to save every person. There is no man or woman within the pale of saving grace but that is worth saving. There is no intelligent being, except those who have sinned against the Holy Ghost, but that tis worth, I may say, all the life of an Elder to save in the Kingdom of God."—President Brigham Young, "Discourses," p. 492.

**Third Sunday, November 17, 1929**

**General Text:** Divine Authority.

**Lesson 81. Church Organization—5. The Auxiliaries—1. The National Woman's Relief Society.**

**Text:** Sunday School Lesson, No. 81.  
**References:** History of the Church 4: 552, 567, 570, 602.

**Objective:** To show the place and purpose of the Auxiliary Organizations, and their relationship to the Priesthood.

**Suggestive Groupings:**

- I. The Purpose of the Auxiliary Organizations. General Statement.
  - a. Helps in the government of the Church.
  - b. Their purpose to provide responsibility for members of the Church, and give all an opportunity to serve.
  - c. Their purpose to provide educational advantages to the membership.
  - d. Also to train the youth in righteousness and assist in preparing them for usefulness in this world and in eternity.
  - e. To assist in counteracting the influences of temptation and to be an aid to parents in the home.
- II. The National Woman's Relief Society.
  - a. Time and place of organization.
  - b. Purpose of the organization as stated by the Prophet Joseph Smith. See lesson leaflet.

c. Character required of the members.

- III. Purpose of the Relief Society, as to—
  - a. Relief of the poor and destitute.
  - b. The sick and afflicted.
  - c. The care of the dead.
  - d. Teaching conservation and thrift.
  - e. Providing employment for those in need.

IV. Relationship of the Relief Society to the Bishopric.

- a. Labor under the direction of the Bishopric.
- b. Assisting the Bishop in the care of the poor.

"One of the principle objects of this organization is to consider carefully and at all times, first, the needs of the Latter-day Saints, and secondly, the strangers within our gates. All the children of God have a claim on the attention of the association, but the obligation of the society rests first with the children of the kingdom, with the covenant people. It is essential that we should look after the sick, the poor, the helpless, and then extend our charity, and kindness, and attention, and loving care to others as far as it is in our power to do so.

"This organization is not to be understood as a money-making organization. It will never be understood to be that, if its work is continued along the lines originally outlined. It is not an organization purposely formed for the accumulation of wealth, only in so far as that is found necessary for the needs of the poor and the helpless to whom it can be administered. \* \* \*

"To my mind the breadth of the duties of this organization can scarcely be measured. They are multitudinous. It is a good thing for those who are engaged in the work to acquaint and prepare themselves with prayer and study, so that they may be able to impart to others what they have learned and experienced. It is a good thing for the General Board to visit, as much as they can, the stake and ward organizations. What for, I ask? To set an example for them, if necessary."—President Joseph F. Smith, Relief Society Conference, Oct. 3, 1913.

**Fourth Sunday, November 24, 1929**

**General Text:** Divine Authority.

**Lesson 82. Church Organizations—6; The Auxiliaries—2. The Church Sunday School.**

**Text:** Sunday School Lesson, No. 82.  
**References:** Sunday School Officers and Teachers' Hand Book.

**Objective:** The same as in Lesson 80.  
**Suggestive Groupings:**

- I. History of the Sunday School Movement in the World.
  - a. Sunday Schools of modern origin.
  - b. The labors of Robert Raikes (1736-1811) in Scotland.
  - c. The Sunday School in England.
  - d. Sunday Schools in the United States—at Roxbury, 1674; Norwich, 1676; Plymouth, 1680.
- II. The Sunday School in the Church.
  - a. The labors of Elder Richard Balantyne.
  - b. The first Sunday School, Dec. 9, 1849.—Hand Book, p. 7.
  - c. Spread of Sunday School work in Church.
  - d. The Sunday School of today.
- III. The Sunday School Organization.
  - a. The General Superintendence and Board.
  - b. The Stake Sunday School board.
  - c. The Ward Sunday School.
  - d. Relation of the General Board to the Stake Board and the Stake Board to the Ward Sunday School.
  - e. Relation between the Sunday School and the Priesthood.
- IV. Membership.
  - a. All members of the Church invited to belong.
  - b. The classes, number and object of each.
  - d. The Sunday School period the study period for the membership of the Church, in "theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God."—Doc. and Cov. 88:78.
- V. Personal Testimonies of benefits from the Sunday School.

"The object of our Sunday Schools and the object of our Church Schools—the great, the paramount object—is to teach our children the truth, teach them to be honorable, pure-minded, virtuous, honest and upright, and enable them, by our advice and counsel and by our guardianship over them, until they reach the years of accountability, to become the honorable of the earth, the good and the pure among mankind, the virtuous, and the upright, and those who shall be worthy to enter the house of God and not be ashamed of themselves in the presence of angels, if they should come to visit them."

"One of the essentials to a good Sunday School is to have good, pure-minded, intelligent, noble, true and faithful teachers. If you will have child develop to what he should be, he that teaches the child should be developed to what he ought to be, and until he is developed in intelligence, in faith, in works of righteousness, in purity of heart and mind and spirit, he is not in a very good position to elevate others to it."—President Joseph F. Smith, *Gospel Doctrine*, p. 485.

"As a General Sunday School Union Board represents the First Presidency of the Church and constitutes, under the direction of the First Presidency and the Council of the Twelve, the highest authority in the Church on Sunday School matters, so the Stake Board, under the direction of the Stake Presidency and General Sunday School Board, represents the highest authority in Sunday School work in the Stake. If it were not so, there would be no unity." President Joseph F. Smith, "Juvenile Instructor," Vol. 43:310.

## Joy

Joy is not in vain Fancy's flit  
 Or agile jester's joke or wit  
 That makes our sides and ears to split  
 With jovial laughter's rollicking fit.

It is not in the frenzied heel  
 Of daring dash and avid zeal  
 That wildly darts through dancers' reel;  
 And never lack of ardor feel.

It is sweeter than unearned rest  
 That lingers in dull languor's nest;  
 Joy is the throbbing thrilling zest  
 Of life's highest and truest quest.

—Nephi Jensen

# MISSIONARY DEPARTMENT

General Board Committee: *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman;  
Henry H. Rolapp and Jesse R. S. Budge*

## LESSONS FOR NOVEMBER

First Sunday, November 3, 1929

### Lesson 40. The Holy Ghost.

Text: John 1:32-34; Sunday School Lessons, No. 40.

Objective: To show God's plan for constant communication with his children.

Supplementary References: Moses 1:23, 24; 5:12-16; 6:60, 61; Doc. and Cov. 36:2; I Nephi 12:5-8; 10:11; Doc. and Cov. 130:20-23; John 14:25, 26.

Suggestions on Preparation and Presentation: One objective of this series of four lessons is to show at least something of the power of the Holy Ghost as it burns within man. During the study of these lessons is a good time to sincerely test the power of this holy spirit if you are not in the habit of seeking its aid.

Second Sunday, November 10, 1929

### Lesson 41. Mission of the Holy Ghost.

Text: John 16:7, 8; Doc. and Cov. 36:2; Sunday School Lessons, No. 41.

Objective: To show that the Holy Ghost is not only a teacher but will reprove the world of sin and of righteousness and of judgment.

Supplementary References: Acts 5:30-33; John 3:5; I John 5:4-8; II Nephi 26:12, 13; Writings of Joseph Smith, pp. 56, 72, 73, 74; Doc. and Cov. 8:2, 3; 20:25-29.

Suggestions on Preparation and Presentation: It is through the Holy Ghost that missionaries become witnesses of Jesus Christ. The preparation of this lesson should be made with a desire to receive the power of the Holy Ghost.

Third Sunday, November 17, 1929

### Lesson 42. Who are promised the Gift of the Holy Ghost?

Text: Acts 2:37-40; I Cor. 19:20; Sunday School Lessons, No. 42.

Objective: To show that while all are entitled to the gift of the Holy Ghost it comes only through faith and works.

Supplementary References: Acts 8:14-18; Acts 19:2-7; I Cor. 3:16, 17; Romans 15:13, 15, 16; II Nephi 31:11, 12; III Nephi 18:36, 37; Moroni 10:4-8.

Suggestions on Preparation and Presentation: Is there any occasion for missionaries going into the field without a testimony? (This lesson might help us to find out.)

Fourth Sunday, November 24, 1929

### Lesson 43. The Holy Ghost the Spirit of Truth.

Text: John 15:24-27; Sunday School Lessons, No. 43.

Objective: As prospective missionaries we should aim to develop a testimony of the gospel. This lesson will show the way.

Supplementary References: Moses 6:51, 52; I Cor. 12:1-7; III Nephi 11:35-38; 19:8, 9, 13; Doc. and Cov. 39:5, 6, 23; 100:7, 8; II Nephi 32:2, 3; Romans 8:6-12; Hebrews 6:2-7.

Suggestions on Preparation and Presentation: The references given should be assigned for special treatment. If time will permit each member should be given an opportunity to bear his testimony or express himself concerning one.

Life is sweet just because of the friends we have made and the things which in common we share;  
We want to live on, not because of ourselves, but because of the people who care;  
It's giving and doing for somebody else—on that all life's splendor depends,  
And the joy of this world, when you've summed it all up, is found in the making of friends.  
—Edgar A. Guest.

# NEW TESTAMENT DEPARTMENT

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

## LESSONS FOR NOVEMBER

Course A—Ages 12, 13, 14

First Sunday, November 3, 1929

Lesson 37. Jesus at Gethsemane.

Texts: Sunday School Lessons, No. 37; Luke 22:39-53; Weed's "A Life of Christ for the Young," Chapter 62.

Objective: To teach that the sustaining influence of the Spirit of God can be had even under the stress of trial and adversity by those who call upon the Lord in faith.

Supplementary Materials: Mark 14:26-52; Matt. 26:36-56; John 18:1-11; Talmage's "Jesus the Christ," pp. 610-617, and notes 5, 6, 7 and 8 to chapter 33; Doc. and Cov. 19:16-19; Farrar's "Life of Christ," chapter 57; Papini's "Life of Christ, chapter 57; Kent's "Life and Teachings of Jesus," pp. 278-283; Battenhouse, "The Bible Unlocked," pp. 371-373; Gore, "A New Commentary" under Mark 14:26-52; Dummelow, same as in Gore; Rae, "How to Teach the New Testament," chapters 36-37.

Suggestive Outlines:

- I. Jesus and Eleven Apostles Leave Upper Room.
  - a. Make their way to Gethsemane.
  - b. Eight remain at gate of Garden.
  - c. Peter, James and John go into garden with Jesus.
- II. Jesus Retires Alone to Pray.
  - a. "May this cup pass."
  - b. "Not my will, but thine be done."
  - c. Strengthened by visiting angel.
- III. Mob Headed by Judas Arrives.
  - a. Jesus betrayed by kiss.
  - b. Yields to captors.
  - c. Deserted by apostles.

Lesson Enrichment: Gore says of Gethsemane: "A place for 'piece of land' called Gethsemane, i. e., 'vat for olives,' Cordex Bezae (D) and St. Jerome, two authorities rarely found in agreement, give the name as Gesemani, 'valley of olives' perhaps rightly: the spot was in fact the valley between Jerusalem and the Mount of Olives, just across the 'brook Kidron'." (Jn. 18.)

Kent, in "The Life and Teachings of Jesus," offers the following comment: "It was not death that He feared, although He instinctively shrank from it, as does

every normal man, and for Him life and friendship and achievement were supremely attractive. The 'cup' was rather the sense of failure and apprehension for His cause. To Him had come the clear vision of the most glorious, and yet the most practical, social order ever seen by man. During His early Galilean activity He had seemed on the eve of realizing it. Now, repudiated by the Pharisees, regarded with suspicion by the people, hated with a murderous hate by the heads of the Jewish hierarchy, betrayed by one of His disciples, and followed hesitatingly by the others, He was confronted by the most cruel death that human barbarity could devise. Yet Jesus' faith in God was such that He was able to pray, 'Not what I will, but what thou wilt.' In so doing He proved Himself forever, not only a teacher, but the Master and Savior of men."

Battenhouse in "The Bible Unlocked," helps us with the following: "The struggle in the garden clearly indicates that Jesus foresaw the possibility of personal escape. It was night, and out across the Mount of Olives toward the desert there was at least the chance of freedom. But what was His freedom by comparison with the doing of the will of God? The agonizing prayer that followed was no mere formality. Neither was it simply an act of personal preparation for a divinely foreordained and, therefore, inevitable event. It was a great spiritual conflict battle fought with the weapon of faith. In the supremest sense Jesus here risked His life on God. As in the wilderness after the baptism, and again on the mount of the transfiguration, so now He was face to face with a crisis. He had, from the first moment of His call, sought resolutely to do the Fathers' will. He must do it now even unto the draining of the bitter cup of death. To do the will of God, as interpreted by Jesus, meant to share with Him the burden of human redemption from sin and guilt. Love alone was equal to so stupendous a task. The test of love is its capacity for self-sacrifice; its fruit or reward is spiritual peace and tranquility. Jesus came from the garden fully prepared for the cross."

Second Sunday, November 10, 1929

Lesson 38. The Trial of Jesus.

Texts: Mark 15:1-20; Sunday School

Lessons, No. 38; Weed, "A Life of Christ for the Young," Chaps. 63 and 64.

**Objective:** To teach that a knowledge that one is right and working for righteousness gives a calmness and peace that even false accusations and condemnation cannot overcome.

**Supplementary Materials:** John 18:12-27; 19:1-16; Luke 22:54-71; 23:1-25; Matt. 26:57; 27:10; Talmage, "Jesus the Christ," Chap. 34 and the notes to the same; Farrar, "Life of Christ," Chaps. 58 and 59; Kent, "Life and Teachings of Jesus," pp. 283-288; Battenhouse, "The Bible Unlocked," pp. 373-378; Papini, "Life of Christ," pp. 313-350; Gore and Dummelow, Comments on Mark 15:1-20.

#### Suggestive Outline:

- I. Jesus Taken before Annas.
  - a. False accusers heard.
  - b. Jesus insulted.
- II. Before the High Priest Caiaphas.
  - a. False testimony given.
  - b. Jesus condemned by Jews.
- III. Jesus Tried by Pilate.
  - a. Found guiltless.
  - b. Sent to Herod.
  - c. Questioned and mocked by Herod and his soldiers.
- IV. Again before Pilate.
  - a. Pilate fails to placate Jews.
  - b. Delivers Jesus to be crucified.

**Lesson Enrichment:** There are many sidelights that might be considered in connection with this lesson: such as Peter's denial of the Master; John's keeping close to Jesus during this time, and other glimpses into details. If the teacher has time, these things might be referred to.

Kent says: "With this decision Pilate regarded the case as closed, but he soon found that he had to deal with the pertinacity and devilish ingenuity of the high priests. Ordinarily the Roman governors were quite content to leave the punishment of Jewish criminals to the native tribunal. If the sanhedrin in full session had regularly condemned Jesus to death and thus assumed the responsibility, it is more than probable that Pilate would have at once acquiesced in their decision. It is doubtful, however, whether the high priests, even with their influence and the popular prejudice against Jesus, could have carried their point. At least this would have been impossible, if the laws governing the sanhedrin that are recorded in the Mishna were then in force. For no criminal could be tried on the day immediately preceding the Sabbath, or a sacred feast, or condemned at the same session as that at which his case was tried. The object of the crafty conspirators was plainly to throw the responsibility on Pilate and thus to be able to

say to the world: "Even the Roman rulers found the Galilean seducer a criminal worthy of death." Accordingly, Jesus' accusers went on to reiterate and expand their charge. Pilate, perceiving their purpose, endeavored to shift the responsibility to Herod. Even though Luke alone recounts this incident, the grounds on which its historicity has been questioned are insufficient. In the light of Pilate's statement to the high priests in Luke 23, that Herod sent Jesus back to them, it appears that verse, which states that they pled their case before Herod, is an interpolation from Mark 15. Otherwise the narrative is thoroughly consistent with the situation. Herod's curiosity was natural. Jesus' silence in the presence of "that fox" was equally so. The circumstantial statement that Pilate's act established a friendship between himself and Herod confirms the reliability of the narrative. It is also significant that the Lucan narrative states that Jesus was mocked and arrayed in royal garments, not by the soldiers of Pilate, but by those of Herod."

Battenhouse offers the following:

"The closing scene of the trial of Jesus occurred on the porch of Pilate's hall. By this time a mob had gathered, and Pilate knew that its demand must be satisfied. He met the crisis with an offer of compromise. From that moment the Jewish leaders were aware that the fate of Jesus was in their hands. They spurned Pilate's suggestion that He be scourged and set free; they voted overwhelmingly for the release of the murderer Barabbas; beside themselves with frenzied fury, they demanded that Jesus be crucified. For once, at least, in its history, imperial Rome bowed to the will of a vulgar mob. Justice failed. Brutal hands were laid upon Jesus. Luke significantly records that Pilate 'delivered Jesus to their will!'"

Third Sunday, November 17, 1929

#### Lesson 39. The Crucifixion of Jesus.

**Texts:** John 19:16-37; Sunday School Lessons, No. 39; Weed, "A Life of Christ for the Young," Chap. 65.

**Objective:** To teach that the Gospel of Jesus Christ gives to the sincere believer both the will and the power to forgive even his worst enemies.

**Supplementary Materials:** Matt. 27:32-66; Mark 15:21-47; Luke 23:26-56; Farrar, "Life of Christ," Chap. 61; Talmage, "Jesus the Christ," Chap. 35, and the notes thereto; Kent, "Life and Teachings of Jesus," pp. 288-297; Gore, "A New Commentary," and Dummelow; Comments on Mark 15:21-47; Battenhouse, "The Bible



*William Adolphe Bouguereau*

**ON THE ROAD TO CALVARY—JESUS AND HIS MOTHER**

Unlocked," pp. 378-380; Papini, "Life of Christ," pp. 351-380.

**Suggestive Outline:**

- I. Jesus taken to Calvary.
  - a. Compelled to carry the cross.
  - b. Insulted and struck.
- II. Jesus Raised Upon the Cross.
  - a. Inscription, "King of the Jews."
  - b. Between two thieves.
  - c. Promises given to believing thief.
- III. Jesus Calls upon His Father to Forgive His Enemies.
- IV. Jesus Dies.
  - a. Side thrust with spear.
  - b. His blood spilt.
- V. Jesus Buried by Joseph of Arimathea.

**Lesson Enrichment:** The following note from Talmage's "Jesus the Christ" helps in the meaning of "Golgotha":

"The Place of a Skull." The Aramaic Hebrew name "Golgotha," the Greek "Kranion," and the Latin "Calvaria" or, as Anglicized, "Calvary," have the same meaning, they connote "a skull." The name may have been applied with reference to topographical features, as we speak of the brow of a hill; or, if the spot was the usual place of execution, it may have been so called as expressive of death, just as we call a skull a death's head. It is probable that the bodies of executed convicts were buried near the place of death; and if Golgotha or calvary was the appointed site for execution, the exposure of skulls and other human bones through the ravages of beasts and by other means, would not be surprising: though the leaving of bodies or any of their parts unburied was contrary to Jewish law and sentiment. The origin of the name is of little importance as are the many divergent suppositions concerning the exact location of the spot.

Farrar helps with the following in the "Life of Christ":

"The three crosses were laid on the ground—that of Jesus, which was doubtless taller than the other two, being placed in bitter scorn in the midst. Perhaps the cross-beam was now nailed to the upright, and certainly the title which had either been borne by Jesus fastened round His neck, or carried by one of the soldiers in front of Him, was now nailed to the summit of His cross. Then He was stripped naked of all His clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams; and at the center of the open palms, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together as they were placed one over the

other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross we do not know; but, to prevent the hands and feet being torn away by the weight of the body, which could not "rest upon nothing but four great wounds," there was, about the center of the cross, a wooden projection strong enough to support, at least a part, a human body which soon became a weight of agony.

It was probably at this moment of inconceivable horror that the voice of the Son of Man was heard uplifted, not in a scream of natural agony at that fearful torture, but calmly praying in divine compassion for all who in their sinful ignorance crucify Him afresh forever—"Father, forgive them, for they know not what they do."

**Fourth Sunday, November 24, 1929**

**Lesson 40. The Resurrection of Jesus.**

**Texts:** John 20:1-18; Sunday School Lessons, No. 40; Weed, "A Life of Christ for the Young," Chaps. 66, 67 and 68.

**Objective:** To teach that Jesus, as He taught, had power over death and became the first fruits of the resurrection and in this has showed us the way to eternal life.

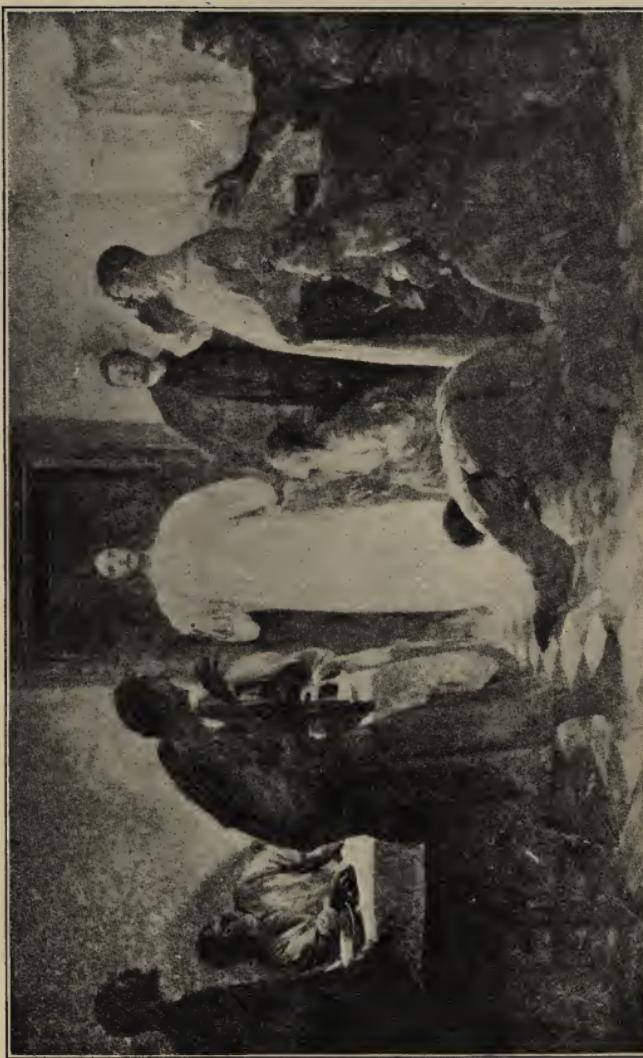
**Supplementary Materials:** Papini, "Life of Christ," pp. 380-400; Farrar, "Life of Christ," Chap. 62; Talmage, "Jesus the Christ," pp. 678-690; Kent, "Life and Teachings of Jesus," pp. 297-310; Battenhouse, "The Bible Unlocked," pp. 380-383.

**Any Bible Commentary**—The Comments on the scripture passages above referred to.

**Suggestive Outline:**

- I. The Tomb Sealed by the High Priests.
  - II. The Stone Rolled Away by an Angel.
    - a. Jesus leaves the tomb.
    - b. Guards flee.
    - c. Instructed what to say about the event.
  - III. The Women Come to the Tomb.
    - a. Given message by Angel.
    - b. Mary tarries.
  - IV. Jesus Appears to Mary.
  - V. Jesus Talks with Disciples on Way to Emmaus.
  - VI. Jesus Appears to Apostles.
  - VII. Jesus Appear to Apostles again.
  - VIII. Convincing Thomas that it is He.
- Teachers should have no lack of material for this lesson. There are many pictures that will illustrate; your Primary

CHRIST APPEARS TO THE APOSTLES



or Kindergarten teacher may have some among their set that they will loan you.

Two quotations which follow will probably help.

Kent, in the "Life and Teachings of Jesus," says: "It is important to note in passing that this view, far removed as it is from the current doctrines of the Church, does not undermine the historical foundations of Christianity. The essential elements in the gospel narratives, after all, are what Jesus was and taught; and these corner-stones stand quite independent of the resurrection stories. In any case, it was the influence of Jesus' personality and words that remained with his disciples and encouraged and inspired them to heroic actions. Likewise, belief in individual immortality does not primarily depend upon whether or not Jesus communicated with his disciples after his death, although the establishment of the fact that he did would furnish in many ways the strongest support to that hope. God in any case remains the God of the living, not of the dead, and the

evidences of his fatherly training and provision for the future life of his children abide, even though none come back from the grave to attest these basal truths."

Papini, in his "Life of Christ," says: "Their King had come back, the Kingdom was near at hand, and His brothers, instead of being derided and persecuted, would reign with Him through all eternity. These words had fired again the most tepid, had brightened the memory of other words, of other sunnier days, and suddenly they felt an exaltation, an ardor, a greater desire to embrace each other, to love each other, never more to be separated from each other. If the Master was risen from the dead, they themselves could not die; if He could leave the sepulchre, His promises were the promises of a God and He would fulfil them to the uttermost. Their faith was not in vain, and they were no longer alone; the crucifixion had been the darkening of one day in order that the light might shine out more splendidly for all the days to come."

### Don't Lose Step

Don't lose step with the pace of the world,  
 It's an onward, upward pacing;  
 You've something to do when the "Ban is hurled"  
 To take your place at the helm of the world  
 Mid the day's unrest and racing.

Don't lose grip with the hands of your friends,  
 Your old townsfolk and your neighbors;  
 Whatever your credence of fate portends,  
 The touch of your fellows and faith of your friends  
 Will tinge the gist of your labors.

Don't lose touch with the faith of your youth,  
 It's a good old styled believing;  
 No wave of crime or age uncouth,  
 But—drowned in Trust and saved in Truth  
 Will find its sure retrieving!

—Bertha A. Kleinman

# OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;  
Mark Austin

Course C—Ages 18, 19, 20

First Sunday, November 3, 1929

## Lesson 39. Nehemiah.

### CORRECTION

Teachers in the Old Testament Department are asked to follow the numbering of lessons for November as given in the Juvenile Instructor. It will be noted that according to the leaflet the Review in September was unnumbered though the leaflet for the first Sunday in October was numbered 36 when it should have been No. 35. The "Instructor" should be followed in the numbering of the other lessons for October and also for November.

Text: Sunday School Lessons, No. 39.

References: The Book of Nehemiah; The Encyclopedia Britannica; The New Commentary on Holy Scriptures, pp. 281-290.

Objective: Ezra and Nehemiah are considered by some scholars as being a composite book. That is, the Books should be considered as one instead of two. The purpose of Nehemiah is the same as Ezra. The purpose of this lesson therefore must be the same as the Lesson on Ezra—a historical confirmation of events already noted in the lessons on Haggai and Zechariah.

#### Suggestive Grouping:

- I. Review of Lesson 38.
- II. The place of Nehemiah in the Old Testament.
- III. Ezra and Nehemiah considered as primary factors in the establishment of Judaism.
- IV. Judaism is important in the world's history for two main reasons: 1st. It made for the great religions which are now called Jewish. 2nd. It kept Palestine Israelitish in outlook, thus preserving the traditions, the land, and the proper beliefs for the coming of Jesus and the establishment of Christianity.

Lesson Enrichment: "Ezra-Nehemiah One Composite Work. There can be little doubt that the books we now know as Ezra and Nehemiah were originally one book, as they actually appear in the Greek version known as I Esdras. Further, it would seem that they were originally a third part of Chronicles, though in the

Hebrew Canon they precede I Chronicles, perhaps because they were admitted to the Canon before I and II Chronicles.

"The importance of Ezra-Nehemiah cannot be over-estimated. (a) It forms the only Hebrew narrative account we possess of the history of the Jews from 537 to about 333 B. C.—the period during which the real foundation of 'Judaism,' with its rigid exclusiveness and its intense devotion to the 'Law of Moses,' were laid. It is true that the prophets of the period (Haggai and Zechariah 520 B. C. and Malachi, perhaps 400 B. C.) throw much light on the history of the period, and the Aramaic Papyri recently discovered at Elephantine in Egypt also help to fill the gaps; but we have no other attempt at a consecutive history of any part of the period except the work of Ezra-Nehemiah." (The New Commentary on Holy Scripture, page 281-2.)

"The Captivity very greatly changed the lives and customs of the Jews. Their language was changed and they were always tributary to some other nation until the time of the final dispersion, 70 A. D. They became merchantmen and traders and developed the characteristics for which they have become noted in the financial world." (Sunday School Lessons—Gospel Doctrine Department—August 12, 1928.)

"Nehemiah was cupbearer to Artaxerxes. He heard from his relative, who had returned from Jerusalem, how desolate was the condition of the city. For four months he grieved, until the King noticed his sadness and made a kindly inquiry about it. Nehemiah poured out his heart in appeal to be permitted to return and rebuild the city of his fathers. Not only was the request freely granted but the King furnished an escort and building material.

"The story of the rebuilding is simply but dramatically told; the night survey of the walls, the resolute overcoming of difficulties, indifferences within and opposition without. They came up from the neighboring villages and stood about and made fun of Nehemiah.

"'A great wall you're building!' they said. 'A fox could knock it over.' But still the walls on their massive foundations rose higher and higher. Hostility became more active and violent. Nehemiah ordered his laborers to work, sword

in one hand, tools in the other. 'So we built the wall.' At last it was done and Jerusalem was again a city, a place of importance as no town could be without an enclosing defense. The walls were built and the future of the nation insured, because of the patient courage, the steadfast, indomitable will of one patient, simple-hearted, heroic man." (Book of Life—Volume 4, page 479.)

Second Sunday, November 10, 1929

#### Lesson 40. Prophetesses.

Text: Sunday School Lessons, No. 40.  
References: Exodus 15; Judges 4 and 5; II Kings 22:15-20; II Chronicles 34:22-28; Nehemiah 6:14; Luke 2:36; The Book of Ruth and the Book of Esther.

##### Lesson Grouping:

###### I. The word "Prophetess."

- a. Its meaning.
- b. Its use in the Bible.

###### II. The Prophetesses.

- a. Miriam.
- b. Deborah.
- c. Hulda.
- d. Noadiah.
- e. Anna.

###### III. The Old Testament Heroines, Ruth and Esther.

Lesson Enrichment: The purpose of this lesson is merely to extend the students' knowledge, in a general way, about the Old Testament. The word "Prophetess" is used seven times in the Bible. It will be interesting to note its meanings. Ruth and Esther are in no sense Prophetesses, but their names and their lives justify their consideration just as we might have, with propriety, listed Job among the Prophets. Besides the references given above, there are two others, one, Isaiah 8:3, where the word is used to signify the wife of a Prophet, and Revelation 2:20, where reference is made to a wicked woman, Jezebel, who called herself a Prophetess. Attention should be called to the fact that this lesson is not on the women of the Bible. Such noble characters as Hannah, Elizabeth, the Virgin Mary and the Four Daughters of Philip, who we are told, "did prophecy," were merely all blessed with insight into the future. It should also be pointed out that the word "Prophetess" has no place at all in the Priesthood scheme. The word is used in the Bible; therefore we pay attention to it in this year's lessons on the Prophets.

"The Book of Ruth is a brief idyll of the life in Palestine during the period of the judges. \* \* \* The chief aim of the book seems to have been to furnish a genealogy of David, since the books

of Samuel, though otherwise very full in their information regarding David, omit his genealogy. \* \* \* Special stress is laid on the fact that Ruth was a Moabitess; the national hero of the Hebrews was partly descended from a people that were often their foes. The book has a didactic object in the way in which the action of the story turns upon the recognition of the duty on the part of a near relative to marry the widow of a man, when he has died without leaving a son. A broader policy as regards foreign marriages would appear to be advocated, but to say that this book is a polemic against the legislation of Ezra and Nehemiah means reading too much into its simple story, and demands a date too late to harmonize with the general Hebrew style. \* \* \* (The date of Ruth is unknown.)

"In the Hebrew Bible, Ruth is placed in the Kethublim, the last and latest division of the Canon. \* \* \* The LXX, Vulgate, and other versions place the book between Judges and Samuel; this is its correct position as far as contents are concerned. ("A New Commentary on Holy Scripture"—McMillan, 1928.)

"These events are recorded in the book denominated from Esther, a principal subject thereof, who was the author, whether Ezra, Mordecai, or some other is absolutely uncertain. No Jew even doubted of its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps even a Christian. For though the Canons of Melito and Athanasius mention it not, it is probable they include it under Ezra." (Brown, A Dictionary of the Bible, page 202.)

"The Book purports to record the events which led up to the institution of the Feast of Purim in the days of Xerxes and the Persian emperor, 486-465 B. C. \* \* \* (The Feast is observed about the First of March by the Jews and is preceded by a Fast.) \* \* \* It was to be understood as a yearly commemoration of a great deliverance of Jews in Persia, from an intended general massacre by their enemies, through the instrumentality of two courageous patriots, Mordecai and Esther."

"The tone of the Book is patriotic rather than religious. The name of God is never mentioned, nor is there any mention to prayer or worship in the Law. Fasting alone of religious acts appears. \* \* \* At first the book was probably regarded by the Jews as sacred history. \* \* \* From the Jewish Church it passed into the Christian, but it appears to have been almost entirely ignored by the early Christian Fathers." ("A New

Commentary on Holy Scripture," page 304.)

"The divinest element in the book is perhaps to be found in the profound sense of the indestructibility of Israel, and the duty of an Israelite to maintain the cause of his people at whatever risk. It is this probably that caused its final inclusion in the Old Testament Canon—C. D." (Footnote found in "A New Commentary to Holy Scripture.")

"The Judges in Israel were men whom the Lord called, usually, to deliver the people from bondage after they had served for their wickedness and were repentant. These judges, once recognized, remained in authority while they lived and all the people came to them for judgment. One notable judge was a woman, Deborah, a prophetess who was chosen, it would seem, because of her remarkable faith in the Lord and exceptional personal character, which brought her to this honor, over her brethren in Israel, at a time when women were not looked upon with much favor in public affairs." (Sunday School Lessons, Gospel Doctrine Department, June 17, 1928.)

**Third Sunday, November 17, 1929**

#### Lesson 41. John the Baptist.

**Text:** Sunday School Lessons, No. 41.  
**References:** Isaiah 40:3; Malachi 4:5; Matthew 3, 11:1-14; 14:1-12; 21:25-27; Mark 1:1-14; Luke 1:5-80; John 1:19-37; Acts 1:5; Roberts, "Outlines of Ecclesiastical History," pp. 35-43; Roberts, "Seventy's Course of Study," Second year (1908), pp. 104, 107-110.)

**Objective:** To show that the line of Prophets, blessed with the Priesthood, but not in its fullness, continued until the time of John the Baptist and that John himself comes in fulfillment of earlier prophecy.

##### Suggestive Grouping:

- I. The Priesthood from Moses to John. (See note from Joseph Smith.)
- II. The Period between the Prophets of the Old Testament and John the Baptist.
- III. John's life.
- IV. John's mission.
- V. The Importance of John and his mission.

**Lesson Enrichment:** "The greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the Kingdom, even the Key to the knowledge of God; \* \* Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their

hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fulness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath, caused to continue with the House of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the Angel of God at the time he was eight days old unto the power to overthrow the Kingdom of the Jews, and to make straight the way of the Lord, before the face of his people, to prepare them for the coming of the Lord, in whose name is given all power." (Quoted from Joseph Smith by Roberts in his Seventy's Course of Study (1908, page 104.) In connection with this, read Paul's Letter to the Galatians. (Galatians 3:7-20). (See also Doctrine and Covenants, Section 84:27.)

"Following the days of Malachi the light of prophecy became very dim. The prophets and the seers were covered and there was no vision from the Lord, for about 400 years. During this period between the closing of the Old Testament and the opening of the New, the Jews were subject to four different dynasties. First they were subject to the Medo-Persians, under which government they returned from Babylon. This rule continued until the conquest of Persia by Alexander, 333 B. C. From this date until 157 B. C., the Jews were subject to the Alexandrian Greeks. The Asmonean house gained the independence of Judea and ruled from 157 until 63 B. C. From that date until the birth of Christ the Jews were under the Idumean Antipater and Herod, Sallletes of Rome.

"Under the Persians and also Alexander the Jews lived in comparative peace and had a settled government with headquarters at Jerusalem, the first governor being Zerubbabel. During this period the governors were assisted by a council of elders and priests and considerable literary activity was achieved. The study of the Law became the work of specialists who became the real teachers of the people. From this beginning arose the powerful court known as the Great Synagogue. \* \* \* The victories

of Alexander placed the Jews under his dominion, and he granted them many special privileges and the practice of their religious worship. Many Jews removed to the newly built city of Alexandria in Africa. After the death of Alexander the Jews were subject, first to Laomedon, then to Ptolomy Sotor, King of Egypt, and their privileges were continued unto them. Ptolomy, however, removed many Jews to Lydia and Cyrene. \* \* \* When Antiochus the Great captured Jerusalem, B. C. 198, he continued the policies of the Ptolomies, but his successor, Antiochus Epiphanes, murdered large numbers of the inhabitants of Jerusalem, sold others into slavery, profaned the Temple by dedicating it to Jupiter Olympus, sacrificed unclean animals on the altars, and destroyed Jewish records.

\* \* \* In Modin, a small village of Judea, there lived a priest named Matthias and his five sons. He was a descendant of Asmonia from which the name Asmonean is derived. When an apostate Jew approached an altar to offer pagan sacrifices, Matthias struck him down. (Thus started the wars and reforms of Judas Maccabeus, who was the son of Matthias. After the re-dedication of the Temple Judas was killed. Then follows a period of confusion and wickedness which lasted until the birth of Christ.) "Antipater, father of Herod, assumed power and kept in favor with Rome. His son, Herod, ingratiated himself into favor with Mark Antony and Octavius, and in the year 40 [B. C.] was appointed King of Judea. He commenced to build the Temple but his reign was one of extreme wickedness. He died shortly after the birth of our Redeemer.

"It was during this period of years following Malachi that the religious sects, the Pharisees, Sadducees, Essenes, and others, came into existence." (Sunday School Lessons, Gospel Doctrine Department, November 18, 1928.)

#### Problems

Lesson 41, Old Testament, Nov. 17, 1929

To teachers: Please assign the following problems to the members of your class as a part of the preparation of this:

1. Tell the history of Judea between the period ordinarily considered as the closing of the Old Testament and the opening of the New.

2. What may be said concerning the Priesthood during the period between Moses and John the Baptist?

3. What great Empire controlled Palestine during the Life of John the Baptist?

4. Tell of John's death. What reasons

can you give why John should be hated by Herodias?

5. Were John and Jesus related? (See Luke 1:36.)

6. What does Jesus call John? (See Luke 7:28.)

7. How does Joseph Smith explain what Jesus said of John in Luke 7:28?

8. What is meant by the expression "the spirit of Elias"?

9. What was the mission of John the Baptist?

10. When and by whom was John the Baptist ordained? (See Doc. and Cov. 84:27-29.)

Fourth Sunday, November 24, 1929

#### Lesson 42. Prophecies Concerning Jesus.

Text: Sunday School Lessons, No. 42.

Note: Lessons 42, 43 and 44 are designed to give the student practice in the use of his Bible. Do not feel that the hours are wasted if the members of your class seem to spend their whole time in "thumbing" the Bible. Throughout the year you have undoubtedly urged the use in the class of the Bible itself. The lessons have covered a wide range. Have the students become really familiar with the Book? Can they find the Prophets easily? Are they familiar with the order of the books? We have not considered the Prophets in the order in which they are found in our English Bibles. Note whether the students remember the Prophets in the order in which they have studied them, or in their Biblical order.

References: The Old Testament, Encyclopedia Britannica under "Messiah."

Objective: To give the students an exercise in Bible research; to prove that God did, "at sundry times and in divers manners," speak by the prophets (see Hebrews 1:1) and that the scriptures do in very deed bear witness of Jesus. (See John 5:39-40.)

#### Suggestive Grouping:

I. Prophecies Concerning Birth, Life and Death. (Note: This, of course, can be made much fuller by reference to the whole Bible. Only Old Testament references are given.)

a. The seed of a woman. (Genesis 3:15.)

b. Born of a Virgin. (Isaiah 7:14.) Other references which seem to imply that other prophets understood what Isaiah makes so plain. (Jeremiah 31:22; Micah 5:3.)

c. Of the seed of Abraham, Israel and David. (Genesis 12:3; 18:18; 22:18, 28:4-14; Isaiah 49:6; Jere-

- miah 14:8; Micah 5:2; Isaiah 9:7; 11:1; 55:3-4; Jeremiah 23:5-6.)  
d. Jesus to be born at Bethlehem. (Micah 5:2.)  
e. Concerning Jesus' suffering. Genesis 3:15; Isaiah 53:1-12; Zechariah 13:6-7.)  
f. Concerning Jesus' Betrayal. (Zechariah 11:12.)  
g. Concerning His Desertion. (Zechariah 13:6, 7.)  
h. Concerning the Death on the Cross. (Isaiah 53:8-9.)
- II. Prophecies concerning His second coming. (Job 19:25-27; Isaiah 35:4; 40:9-10; 62:11; Jeremiah 23:5-6; Daniel 7:13-14; Hosea 3:5; Micah 5:3; Haggai 2:7.)
- III. Jesus referred to as a Savior. (Isaiah 41:14; 44:6; 47:4; 59:20; 62:11; 63:1; Jeremiah 50:34.)
- IV. Jesus referred to as a Messiah (an anointed One, Christ.) (Isaiah 61:1; Daniel 9:26.)
- V. Jesus referred to as the Lord. (Isaiah 6:1-5; Malachi 1:14.)
- VI. Jesus pictured as having dominion over the earth (Daniel 7:13-14.)
- Lesson Enrichment:**  
"The testimony of Jesus is the spirit of Prophecy.  
To Him gave all the Prophets witness." "Such is the sublime, magnificent and stupendous scheme of prophecy, con-

nected, though scattered like the beauties of nature, through the pages of Holy writ, which God revealed to mankind, by the mouth of his Prophets in divers degrees and sundry modes of inspiration, (Hebrews 1:1) from the grand chapter of our redemption, given in Paradise (Genesis 3:15), to the last appearance of His Son upon earth (Revelations 20), when that Son promised that He would come quickly to refresh the world at the regeneration or restitution of all things (Acts 3:19-21). And as surely as He appeared before in humiliation, as "a Man of sorrows and acquainted with grief," to instruct and save mankind by His example and by His death, as "the apostle and High Priest of our Profession" (Hebrew 3:1), so surely will "He appear a second time in glory, for salvation to those who expect Him" (Hebrews 8:28). But as a consuming fire for destruction to those who despise and reject His awful message. (Hebrews 12:25-29.) "Lo, I am coming quickly; and my recompense is with me, to repay everyone according to his work." (Revelations 22:12.)

"May we with hearts fixed and trusting in the Lord (Ps. 112:7; John 14:1) be enabled to join in the apostles' patient and humble wish, not presuming to hasten the time, but 'tarry the Lord's leisure.' Yea, come, Lord Jesus, Amen." (Notes, page 14, Bagster's Teachers' Bible.)



*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton*

#### LESSONS FOR NOVEMBER

Course B—Ages 15, 16, 17

First Sunday, November 3, 1929

##### Lesson 41. Faith, Hope and Charity.

Texts: Sunday School Lessons, No. 41; Moroni 7.

Objective: If we are absolutely sincere with ourselves it is difficult to sin.

##### Suggested Questions

What is charity? (Moroni 7:45-47.) Why should we be careful of our judgments?

How did the Savior give us the supreme example of charity?

How could an evil man offer a good gift?

How would he pray?  
Why can not an evil man do good?  
Why is it just to judge a man by his works?

How can a man know good from evil? (Moroni 7:16.)

How do we know if a thing is of God or not?

Why do people usually excuse and then justify themselves when they do wrong?

What is the surest way of avoiding wrong doing?

Second Sunday, November 10, 1929

##### Lesson 42. Gospel Dispensation.

Texts: Sunday School Lessons, No. 42; 2 Nephi 29; Galatians 3 and 4; Hebrews 7.

Objective: The Lord has provided the best for all His children that they

are at all willing to accept. The periodical rejection of the truth has given rise to dispensations.

#### Suggested Questions

What was prophesied people should say on the appearance of the Book of Mormon?

Had anything similar ever been said before? When?

Is it reasonable to suppose that some of the non-Christian religious leaders were inspired? (2 Nephi 29:7, 11, 12.)

Why was not the Gospel of Christ given to these leaders instead of what they did receive? (Galatians 3 and 4.)

Had the Gospel been given before the time of the Savior (a) in the New World? (b) in the Old World? (Galatians 3 and 4; Hebrews 7:11, 12.)

Why did the Savior bring the Gospel?

Why was the Gospel given again through Joseph Smith?

What is the advantage of having lived the Gospel rather than the Law of Moses or some other lesser law?

**Third Sunday, November 17, 1929**

#### Lesson 43. Free Will.

Texts: Sunday School Lessons, No. 43; Sunday School Lessons, Nos. 14 and 15; 2 Nephi 1:3; 2; 10:23.

Objective: The Savior's plan is to persuade us—not force us—to do right, yet the consequences of our conduct, good or bad, are unescapable.

#### Suggested Questions

How did the Savior's plan of salvation differ from Satan's?

For what two things did the Savior make atonement? (Adam's transgression, our individual sins.)

How do the conditions differ?

How are we judged, for our beliefs or our actions?

Are despotism and force of the Lord?

Of what are they the sure sign when found in a church?

**Fourth Sunday, November 24, 1929**

#### Lesson 44. The Gospel Plan.

Texts: Sunday School Lessons, No. 44; Sunday School Lessons, Nos. 16, 20, 21, 23, 24 and 25.

Objective: The First Principles of the Gospel offer a formal statement of works. We shall be judged according to the Gospel of works.

#### Suggested Questions

If we are to be judged by our works—not by our beliefs—why shall we be judged according to the Gospel that Paul preached? (Romans.)

What are the First Principles of the Gospel?

Are they arbitrary or are they based on the very nature of progress and life? How?

Would it be possible to make progress without repenting?

Of what advantage is baptism? the Gift of the Holy Ghost?

Are we saved by baptism?

What is salvation?

Is it a relative term?

What must we do to obtain the salvation we desire?



*General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman*

#### LESSONS FOR NOVEMBER

Ages 10 and 11

**First Sunday, November 3, 1929**

**Lesson 43. United States Army Comes to Utah.**

Text: Sunday School Lessons, No. 43. Supplementary References: "Essentials in Church History," Smith, pp. 494-510; 512-542; Popular History of Utah, pp. 118-128, 142-177; History of Utah, Whitney, p. 631.

Objective: Carrying out the destiny of the Lord's plan, the Saints had reached the valleys of the Mountains and by that same over-ruling hand the army of United States was kept from harming the people or their homes.

Organization of Material:

I. Incidents which led to the coming of the army.

a. The corrupt officials from the East.

b. The alleged rebellion as reported to the Government.

II. The coming of Johnston's Army.

- a. Its purposes and splendid equipment; 2,500 men, etc.
  - b. The purpose of Van Vliet's visit to Utah.
- III. The defense of the Saints.
- a. Daniel H. Wells Commands the Utah Militia.
  - b. Lot Smith and his Scouts. (Utah History, pp. 631, Whitney.)
  - c. The Echo Canyon Gate-way closed.
  - d. Heavy snows favor the Saints.
  - e. Saints leave homes and move south.
- IV. A Peace Commissioner arrives. Colonel Kane.
- V. Governor Cummings is accepted.
- VI. The troops arrive and move to Camp Floyd.
- VII. Restoration of peace.
- In Van Vliet's report he said, "I attended their service on Sunday, and, in the course of a sermon delivered by Elder Taylor, he referred to the approach of the troops and declared that they should not enter the Territory. He then referred to the probability of an overpowering force being sent against them, and desired all present who would apply the torch to their buildings, cut down their trees, and lay waste to their fields, to hold up their hands. Every hand, in an audience numbering over four thousand persons, was raised at the same moment. During my stay in the city I visited several families, and all with whom I was thrown, looked upon the present movement of the troops toward their Territory as the commencement of another religious persecution, and expressed

a fixed determination to sustain Governor Young in any measure he might adopt." Much good resulted from Van Vliet's visit. A Peace Commissioner soon followed, whereby bloodshed was averted.

**Application:** Whenever God's chosen people have striven persistently to perform His prescribed will, whether in ancient or modern times, God has ever manifested his miraculous hand in their defense.

Second Sunday, November 10, 1929

#### Lesson 44. "The Pony Express."

**Text:** Sunday School Lessons, No. 44. **Supplementary References:** History of Utah, Whitney, p. 725; Utah Educational Review, January, 1929; Path Breakers from River to Ocean," Hebard, pp. 176-180; "The Founding of Utah," Young, pp. 399-403.

**Objective:** The Latter-day Saints through the Pony Express system were brought much closer to their neighboring States, also to their various mission fields, all of which was a benefit to the Church and its people.

#### Organization of Material:

- I. Need of faster service between St. Louis and San Francisco.
- Before Pony Express time the mails arrived about once a month; sometimes it was three months.
- II. Much time saved by Pony Express. New schedule, ten days from St. Joseph, Mo., to Sacramento, Calif.
- II. Men of courage needed. Instances of bravery.
- IV. Pony Express replaced by Telegraph, 1862.



THE PONY EXPRESS

Lesson Enrichment: "Pony Bob," (Robert H. Haslam), says Hebard, "who was on its first relay and in the service to its end, made a record ride of three hundred eight miles without leaving the saddle. The Indians had killed the man at the next station, and he passed, not only the burning ruins of that station, but two others before he found someone to take his place. For this terrible work, these men received only \$125 a month and board."

Mark Twain in "Roughing It," graphically pictures the Pony Express Rider. Twain had traveled for days on the Overland Stage, all the time very anxious to see a western "Express Rider." "Presently the driver exclaims, 'Here he comes!' Every neck is stretched farther and every eye strained wider. Away across the endless dead level of the prairie a black speck appears against the sky, and it is plain that it moves. Well, I should think so! In a second or two it became a horse and a rider, rising and falling, rising and falling, sweeping toward us, nearer and nearer, growing more and more distinct, more and more sharply defined. Nearer and still nearer, and the flutter of the hoofs comes faintly to the ear. Another instant a whoop and a hurrah from our upper deck, a wave of the rider's hand but no reply, and the man and the horse burst past our excited faces and so winged away like a belated fragment of a storm."

Young says, "The letters were light, as they were written on tissue-paper. It is known that some of the letters cost \$27.50 to transmit them by pony from the Missouri River to San Francisco. Doctor H. J. Faust was one of the most famous riders, and Thomas Dobson, who recently died in Salt Lake City, was another of the noted mail-carriers. One of his (Dobson's) rides was a test of endurance and bravery rarely equalled in the history of the Pony Express. From Ruby Valley to Deep Creek in Nevada was 161 miles. The country for the most part was hot sandy desert, and the Indians were especially war-like because of their extreme hunger. One time Dobson rode the entire distance to deliver the mail safely at Deep Creek, and was compelled to return immediately over the route without rest. During the journey he was beset with Indians many times, and it was only after the hardest riding and careful watching that he evaded the pursuers, who at one time shot three arrows into his horse, and wounded him in the leg." ("The Founding of Utah," p. 402.)

Application: Since the Pony Express Rider ran a swift and determined course from objective to objective, always having

a set station in view, should not we become "Express-men," never failing to arrive on schedule with our dispatches.

Third Sunday, November 17, 1929

#### Lesson 45. "Twenty Years in Utah—1857-1877."

Text: Sunday School Lessons, No. 45.

Supplementary References: "Essentials in Church History," Smith, pp. 511-517; History of Utah, Bancroft, pp. 543-571; Whitney's Popular History of Utah, pp. 129-143, 304-310; History of Utah, Vol. I, pp. 692-709; "Mountain Meadows Massacre," by C. W. Penrose. The above references are on the massacre. For the period of unrest and reconstruction see Essentials, pp. 529-548; Popular History of Utah, pp. 92-94, 178-198, 205-233; Bancroft, pp. 604-640.

Objective: Whether men do good or evil, their reward is certain either here or in the hereafter. Men rise or fall under the pressure of responsibility; so it was with the Saints so it is with us today.

#### Organization of Material:

- I. The Emigrant Companies.
  - a. The Arkansas and Missouri Groups compared.
  - b. Troubles with the Mormons and Indians.
- II. Fate of the Arkansas Company.
  - a. Indian reactions assisted by white men.
  - b. The Massacre.
  - c. The message to President Young.
- III. The Church and State Investigations.
  - a. John D. Lee ex-communicated and executed.
  - b. Attempts to implicate Brigham Young.
  - c. Orphans provided for.
- IV. General Conner and the California Volunteers.
  - a. Founding of Fort Douglas and its purposes.
  - b. The introduction of mining.
- V. Various systems for industrial cooperation.
  - a. Great chain of cooperative stores in Utah, beginning 1869.
- VI. Enterprises showing growth.
  - a. Salt Lake Theatre, 1861-62.
  - b. The Telegraph, 1861-65.
  - c. Mormon Tabernacle, 1867.
  - d. The Railroads, 1869.
  - e. Woman suffrage, 1870.
- VII. First temple dedicated, 1877.

Lesson Enrichment: A word regarding freighting during these early days. About the time when the leaves began to fall and the children were starting to school in the autumn, great freighting trains began arriving in Salt Lake City, coming

more than a thousand miles across the plains, loaded to the brim. Many a boy and girl earned winter shoes—for some of the children were barefoot until snow flew—by assisting with the unloading of the outfits or by helping with the teams.

Again from Levi Edgar Young: "In May, 1862, 262 wagons, 293 men, 2,880 oxen, and 143,315 pounds of flour were sent from Utah to assist the poor of the immigration across the plains and mountains. In June, 1868, 500 wagons with supplies were sent to the terminus of the Union Pacific R. R., near Laramie, Wyoming," to meet the trains from the east and bring the people to "Zion." "As early as 1864, Hooper and Eldredge purchased in New York a bill of goods at prime eastern cost of over \$150,000, the freight of which added another \$80,000. In the same year, William Jennings purchased of Major Barrows a train of goods in Salt Lake City, worth a quarter of a million dollars, including the freight. The year following, it cost Mr. Jennings nearly a quarter of a million dollars to ship his freight from New York City to Utah." These items help one to realize the growing conditions of Utah in those early times. Think of it! Mr. Jennings had a yearly contract with the Overland Mail line to furnish it 750 wagon loads of grain, each wagon carrying three ton or 100 bushels. Zion was flourishing as seen by the prophets.

**Application:** When boys and girls, men and women, or towns and cities serve God, they prosper and flourish.

Fourth Sunday, November 24, 1929

#### Lesson 46. Statehood and Education.

**Text:** Sunday School Lessons, No. 46.  
**Supplementary References:** Essentials, pp. 571-572, 606-609, 612, 613; The Founding of Utah, pp. 293-327; History of Utah, Whitney, Vol. I, pp. 500-502, Vol. II, pp. 32-35.

##### Organization of Material:

- I. Loyalty of Church leaders to State and Nation.
  - a. Joseph Smith's forefathers.
  - b. Brigham Young's ancestors.
  - c. Joseph, Brigham, and other leaders support government.
- II. President Woodruff's Manifesto.
- III. Utah Becomes a State.
- IV. Property Returned to the Church.
- V. Institution of Schools.
  - a. School of the Prophets, Feb., 1843, Essential, p. 149.
  - b. University of Nauvoo, Essential, p. 271.
  - c. First Elementary schools in Utah, 1847.

##### District Schools, 1851.

- VI. Schools of Higher Education.
  - a. University of Deseret, 1850.
  - b. B. Y. University, Provo.
  - c. B. Y. College, Logan.
  - d. L. D. S. College, Salt Lake City.
  - e. Various other Academies.

##### VII. Social Education.

- a. Early Amusements.
  1. On plains.
  2. In wards of Church.

##### VIII. Early Recreation Buildings.

- a. The Social Hall.
- b. The Salt Lake Theatre.
- c. Local Amusement Hall.

**Lesson Enrichment:** Quoting from "The Founding of Utah," Young: "The first school in Utah was opened in October, 1847, in an old military tent, shaped like an ordinary Indian wigwam. Rough logs were used for seats, and the teacher's desk was an old camp-stool, which had been brought across the plains by oxt-teams. The tent was near the center of the square within the Old Fort. Mary Jane Dilworth has the distinction of being the first teacher in the State of Utah. 'I attended the first school in Utah (says Maria, the sister of the teacher). The school was opened just three weeks after our arrival in the valley. I remember Mary Jane saying to us, 'Come, my children, come, we will begin now.' We entered the tent, sat down on the logs in the circle, and one of the brethren offered prayer. There were nine of us that first day. We learned some of the psalms of the Bible and sang songs. There were slates and pencils and some had paper and pens.'" By 1850, the "Deseret News" of November 27, says that the common schools were beginning in all parts of the city for the winter. As the people had little money with which to build school houses it was accomplished in the following manner: "A group of men would go to the canyon and get out the rock for the foundation; another group would make the adobes, some would cut the timber in a neighboring canyon. The women helped, for they cooked the food, mended tattered clothing, and wove rugs and carpets for the new building." These houses were generally used as Churches as well as for the schools.

**Application:** Through the untiring efforts of the Saints they established educational centers and recreational places, and over them all, placed supervisors who knew the needs of their various groups. So it is today; and each of us, whether in school, Church or recreational hall, should render obedience to the hand of the director.

# PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

## LESSONS FOR NOVEMBER

Ages 7, 8, 9

### Preview Questions

1. Samuel's name in Hebrew means "asked of God." Show from his life's story that this was a very appropriate name for him.
2. In what respects is the story of Samuel similar to that of the Prophet Joseph?
3. What does the story teach concerning the personality of God?
4. In what respect is the story of Samuel good material for Thanksgiving work?
5. Cite other instances in the Old Testament where God has appeared in the form of a man.

## LESSONS FOR NOVEMBER

First Sunday, November 3, 1929

### Lesson 40. A Sacred Promise.

#### Correction

Teachers in the Primary Department are asked to follow the numbering of lessons for November as given in the Juvenile Instructor. It will be observed that according to the leaflet the lesson for the first Sunday in November is No. 44, whereas it should be No 40. The "Instructor" should be followed in numbering the other lessons for November as well.

Texts: Genesis 28 to 33; Sunday School Lessons, No. 40.

Objective: The best thanksgiving is thanks-living.

Memory Gem: "Of all that Thou shalt give me I will surely give one tenth unto Thee."

Songs: "The Little Tenth." (Kinder-garten and Primary Songs, Thomassen.) "Give, said the Little Stream." (Primary Song Book.)

Pictures: "Jacob's Dream." Bible and Church History Stories, page 65.

Outline (Organization of Material):

I. Jacob's Departure from Home.

a. Reason.

b. Jacob's trust in God.

#### II. The Dream.

- a. The ladder.
  - b. The Lord's promise.
- III. Jacob's Thanksgiving.
- a. Anoints the stones.
  - b. Covenants to pay titheing.

Point of Contact: An approach to the lesson may be to find out from the children what is the most important day of the month, and why it is so important. Let them tell briefly the story of The First Thanksgiving. Every child in this department will know it. Then help them to realize its importance. Call their attention to the fact that the President of the United States deems this day of enough importance to proclaim it as a day of thanks and a public holiday. (If you are living in another country make note of your own ruler's proclamation for a day of thanksgiving.) Remind the children also that the governor of every state issues a proclamation for its observance as does the mayor of every city. As an illustration of the belief of the people of the world in being grateful to their God, tell about the services of praise and thanksgiving of God which were held throughout the Kingdom of Great Britain on Sunday, July 7th of this year. They were held as an expression of thanksgiving to God for the recovery of their beloved king, King George, who had been seriously ill for some time but who has recovered to a great degree. These services were held in the churches throughout all of England and the British colonies. At Westminster Abbey, a historic church in London, a special service was held. There were present at these services the king, the queen, the royal family and the officers of state as well as other invited guests. Newspapers in all the countries of the world commented upon the English people's unity in offering their gratitude to God for the restoration of the health of their king.

Application: Name some of the things our Father in Heaven gives to us. What do we pay for the sunshine and the water he sends us? What do we pay for the light of the moon and the stars to guide us at night? There is a way in which we may partly pay our Heavenly Father for these blessings to us. It is to pay our titheing. What does titheing mean? When you earn one dollar how much titheing do you pay? Where do you pay

it? When you are old enough to earn ten dollars a week how much will you pay? Which is better, to pay tithing every week or every month or to pay it all at the end of the year? Why?

Second Sunday, November 10, 1929

Lesson 41. The Birth of Samuel.

Texts: I Samuel I; II:1-22; Sunday School Lessons, No. 41.

Objective: The best thanksgiving is Thanks-living.

"Father in Heaven we thank thee  
For thy kind and tender care.  
For the gifts of love and joy so fair,  
And loving friends with whom to share."

Songs:

Pictures: "The Dedication of Samuel,"



DEDICATION OF SAMUEL

Bible and Church History Lessons, page 122.

Outline (Organization of Material):

- I. Hannah's Great Sorrow.
  - a. She had no children.
  - b. Her situation at home rather difficult.
  - c. She and her husband go yearly to worship in the Temple.
    1. Her husband is kind to her.
    - A. "Am I not better than ten sons?"
- II. She asks the Lord for a Son.
  - a. When she worshipped in the Temple.
  - b. She makes a covenant with Lord.
  - c. Eli, the priest promises her a son.
- III. Hannah Brings Samuel to Work for the Lord.
  - a. In due time the son is born.  
He is named Samuel, "Asked of God."
  - b. When he is old enough, she brings him to the Temple.
    1. Presents him to Samuel.
    2. Hannah praises God in a song of thanks.
    3. Eli promises her more children.
    - c. Samuel gains favor with God and with man.

Lesson Enrichment: It may be a good approach to the lesson to read this memory gem to the children. (Be sure you have read it over very carefully, silently and also out loud before you try to read it to them.)

"Father in Heaven we thank thee  
For thy kind and tender care.  
For the gifts of love and joy so fair,  
And loving friends with whom to share."

When this verse has been read once or twice let the children tell with whom they are going to share their Thanksgiving joy. Then tell how Hannah shared her precious little boy with the Lord.

Application: After the story of the birth of Samuel has been told, tell the following story:

"A rich youth in Rome had suffered from a dangerous illness. On recovering his health, his heart filled with gratitude and he exclaimed: 'O Thou all-sufficient Creator! Could man recompense Thee, how willingly would I give Thee all my possessions!' Hermas, the herdsman, heard this, and said to the youth, 'All good gifts come from above; thither thou canst send nothing. Come follow me.' He took him to a hut where was nothing but misery and wretchedness. The father lay on a bed of sickness; the mother wept; the children were destitute of clothing and crying for bread. Hermas said:

'See, here's an altar for the sacrifice, see here the Lord's brethren and representatives.' The youth assisted them bountifully; and the poor people called him an angel of God. Hermas smiled, and said, 'Thus turn always thy grateful countenance, first to heaven, and then to earth.'

Who is there in your neighborhood who will be alone on Thanksgiving Day? What might we do for them? What supplies would be fitting for me to get ready for the Relief Society to take to help make up thanksgiving baskets for the poor? When shall I have them ready?

Third Sunday, November 17, 1929

**Lesson 42. The Boy Who Lived in the Temple.**

Texts: I Samuel III; Sunday School Lessons, No. 42.

Objective: The best thanksgiving is thanks-living.

Memory Gem: "I'll serve the Lord while I am young."

Songs.

Pictures: "Infant Samuel," Bible and Church History Stories, page 126.

Outline (Organization of Material):

- I. Samuel, a Dutiful Boy in the Temple.
  - a. His duties he performs faithfully.
  - b. He gains favor with God and with man.
- II. He Learns Much from the Prophet Eli.
  - a. Learns to read and to write.
  - b. To understand the laws of God, etc.
  - c. To respect and honor his parents' teachings.
  - d. To trust in the Lord.
- III. The Lord Calls Samuel.
  - a. As he sleeps near the ark.
  - b. He answers three times as if Eli called.
  - c. The Lord's message to him.
  - d. Samuel shows respect to Eli by telling him the truth.

Lesson Enrichment: The following story may be helpful in commencing the lesson.

Several winters ago, a woman was coming out from some public building when the heavy door swing back on to her. A little street urchin sprang to the rescue and as he held open the door she said, "Thank you," and passed on.

"D'y'e hear that?" said the boy to a companion.

"No; what?"

"Why, the lady said 'Thank ye' to the like of me."

Amused at the conversation, which she could not help overhearing, the lady turned around and said to her boy:

"It always pays to say 'Thank you,' my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, whom she thanked.

"Pardon me, madam, but you gave me my first lesson in gratitude and politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

**Application:** Not every little child has the privilege of working in a temple as Samuel did, but every little child may hear the call of our Father in Heaven if he will listen. Every child has some work to do for the Lord. What might your work be? When we are older and become deacons what will we do? What other ways are there to serve the Lord? At what time does our memory gem suggest that we begin to serve the Lord? Our Heavenly Father can not take time to whisper to each one of us exactly what our work is to be, but He has given us our parents to help us find our work. So when they suggest that we do certain things what should we do?

#### A Thanksgiving Prayer

By C. Nelson White

We thank Thee, God, for wheat and corn  
Of which we made our bread.  
For grain and fruits, for fowl and fish  
With which we all are fed.

We thank Thee, God, for hill and vale,  
For field and sunlit wood—  
For every living creature which  
You made and called it good—

We thank Thee, God, for parents dear,  
Who of their sweet accord,  
Have always taught us what is right—  
For this we thank Thee, Lord.

#### Bits of Philosophy

It is purification not gratification that brings happiness.

There's one thing that is harder to take than castor oil and that is the truth that fits us.

Effective religious teaching puts a robe of beauty on the truth, and a heart of fire within,

Fourth Sunday, November 24, 1929

#### Lesson 43. Looking Backward.

**Text:** Sunday School Lessons, No. 43.  
**Objective:** The best thanksgiving is thanks-living.

**Memory Gem:** "The best thing a heart that is thankful can do is this: To make thankful some other heart, too."

Songs.

**Pictures:** Use with the children the pictures mentioned in Leaflet No. 47. They are found in Bible and Church History Stories on pages 37, 50, 65, 116 and 122.

**Suggestions:** In developing this picture review on Sunday morning, it is suggested that the teacher have copies of all of the pictures suggested. (These pictures may be found in Bible and Church History Stories on the pages mentioned above.) As the teacher shows the class the picture, let the children tell how the people in the story thanked the Lord. In what way did Noah show his thanks when he came out of the Ark? How did Abraham and Sarah express their thanksgiving when the Lord did not require them to offer their son Isaac as a sacrifice? Tell about Jacob's sacred promise to God when the Lord blessed him? In what way did Ruth show her gratitude and devotion to Naomi? Why did Hannah take her son Samuel to the temple and give him to the service of the Lord? This may be made a very interesting children's period. Let the children tell also how they are trying to show their thanksgiving to the Lord during this thanksgiving month. Stress once more the value and the joy which comes from paying one's tithing as a means of saying "thank you" to the Lord.

**Application:** Teachers will kindly encourage and assist the children in the performance of the helpful acts which are suggested in Leaflet 43 for this department. These acts are to be performed to help show the child's thanksgiving to his family for favors which he has received from them.

"The best thing a heart that is thankful can do is this: To make thankful some other heart too."

—Nephi Jensen.

# KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman;  
assisted by Inez Witbeck

## LESSONS FOR NOVEMBER

Ages 4, 5, 6

First Sunday, November 3, 1929

### The Pie That Grew

Objective: Thanksgiving and Gratitude should be shown in deeds as well as in words.

(The story of "The Pie That Grew" will be found in the Children's Section, page 547.)

Enrichment: How do we show that we are thankful for the blessings that are given us? To our Heavenly Father we pray. But just to say words isn't showing our gratitude. We must feel what we say and put our very souls into the prayer. Then to everyone who is kind to us we must show our gratitude. That's pleasing God, too. Do some kind deed to show thankfulness. Be willing to share with others as did Jesus, Lincoln, Edison and many others who knew that happiness and increasing power comes to those who share their blessings and do good for others.

And to have a thankful spirit is a wonderful thing.

"Thankful Ann," was just a name given to an old lady who lived in the Old Folks Home. For no matter how serious the misfortune that may have befallen her, she always said, "I declare I ought to be thankful that it isn't worse." That's what she said when she broke her leg, when she became bedfast with rheumatism, and even when her house burned down and all of her few poor possessions were burned with it, she was thankful that it hadn't happened at night and burned her up too.

Now that she had come to live in the poorhouse, she said over and over again, "I'm thankful there's such a place provided for poor old bodies like me."

Thanksgiving Day had no idle meaning to her. It's spirit filled her heart.

Would that everyone who lives could cultivate that spirit of thankfulness, and when life is done feel as Ann expressed with her last breath, "I'm thankful that I've been obedient to the Lord's will, and thankful that I know I'll be with him soon now."

Memory Gem:  
"I'm thankful for most everything—

For flowers that bloom and birds that sing,  
For sweet fresh air and sunshine bright,  
For stars that twinkle in the night;  
For all my toys and every pet,  
For parents dear who ne'er forget  
Their little child; and up above  
For Jesus, watching me in love."

Rest Exercises: Pretend at doing things in the home that will show gratitude to parents and brothers and sisters.

Play with the baby.  
Wipe the spoon and knives and forks.  
Pick up bits from the floor.

Put on our own clothes.

Songs for the Month: Thanksgiving Hymn, p. 35; Song of Praise, p. 42; "Kindergarten and Primary Songs," Frances K. Thomassen.

Second Sunday, November 10, 1929

### Lesson 31. Jesus and the Ten Lepers.

Text: "Sunday Morning in the Kindergarten."

References: Luke 17:11-19; "Jesus the Christ," pp. 470, 471; Farrar's "Life of Christ," pp. 324-325.

Objective: Thanksgiving and gratitude should be shown in deeds as well as in words.

#### I. Jesus Goes to Jerusalem.

- a. He went from city to city.
- b. His good deeds were known far and wide.

c. Crowds follow Him.

d. He enters a certain village.

#### II. He Heals Ten Lepers.

- a. They come to Him.
  1. Their physical condition.
  2. Their isolated home.
  3. Their desire to be blessed by Jesus.

b. They cry, "Master, have mercy on us."

c. Jesus sends them to the Priest.

d. As they go they are cleansed.  
Given greatest blessings in life—  
health and faith in God.

#### III. One Only Returns to Show His Gratitude.

a. A Samaritan turns back and glorifies God.

b. He falls on his face and continues his thanksgiving.

- 1. But where are the other nine?
- 2. "Thy faith has made thee whole."

We should always be thankful for the many ways our Heavenly Father blesses us. Point out some of the blessings we receive besides being taken care of and being healed when we are sick. Show the great blessing of being kept from harm and sickness, by being provided with the proper things to eat and drink, the right kind of play and exercise in order to remain healthy. Then show how we can prove to Heavenly Father that we are thankful, by doing some good deed and speaking kind words to our playmates, etc.

**Gem:** Same as for last Sunday. By the end of the month, every child should be able to say, alone, this gem.

**Rest Exercises:** The farmer is grateful for the harvest which is being gathered at this time of the year. Pretend at being farmers. Dig the potatoes, sack the grain, gather the squash, corn, etc.

Present each child a cut out apple on which is written:  
"Thank-You day will soon be here,  
But I'll say Thank-You all the year."

**Third Sunday, November 17, 1929**

### Lesson 32. The Birth of John the Baptist.

**Text:** "Sunday Morning in the Kindergarten."

**References:** Luke 1:5-25; 57-80; "Jesus the Christ," pp. 75-79.

**Objective:** Thanksgiving and gratitude should be shown in deeds as well as words.

- I. Zacharias and Elizabeth Righteous Before God.
  - a. They were from chosen families.
  - b. Both had grown in the service of the Lord.
  - 1. Zacharias a Priest in the Temple.
  - 2. Elizabeth goes about doing good.
  - c. They sorrowed greatly because they had no son.
  - d. Prayed constantly for a son.
- II. An Angel Promises a Son.
  - a. When Zacharias was doing special duty in the Temple.
  - b. The son to have a special mission.
    - 1. His name shall be called John.
    - 2. He shall be filled with the Holy Ghost.
    - 3. He shall prepare the way of the Lord.
  - c. Zacharias asks for a sign.
  - d. Great rejoicing in the home.
- III. The promise fulfilled.
  - a. In due time the child is born.
  - b. Friends and neighbors share the parents' joy.

c. On the eighth day he was named and blessed.

d. Zacharias' speech restored.

### IV. The Song of Thanksgiving.

a. Zacharias praises God in deeds and words.

b. He prophesies of John's mission.

**Gem:** Same as for last Sunday.

**Rest Exercises:** How much joy a baby gives to the home. That is something to be very thankful for. How many deeds may we do to show our gratitude to the baby? Pretend at wheeling him in his carriage, rocking the cradle, shaking his rattle, picking up his playthings from the floor, giving him a drink of water, etc.

**Fourth Sunday, November 24, 1929**

### Lesson 33. Larry's Thanksgiving.

**Text:** "Sunday Morning in the Kindergarten."

**Objective:** Thanksgiving and gratitude should be shown in deeds as well as in words.

I. An Invitation to Grandmother Brings Jane Great Joy.

- a. It recalls the joy of the last visit.
- 1. Sliding down the haystack.
- 2. Gathering black biddy's eggs.
- 3. Feeding bossy the cow.

II. Jane Tells Larry About the Visit.

- a. Larry a lame boy.
- 1. His mother obliged to work daily.
- 2. He had never been on a farm.

b. Jane sympathizes with him.

- i. The New Thanksgiving Day Plan.
  - a. To take Larry and his mother to the farm.
  - b. To spend her own money for railroad fare.
  - c. Jane's unselfishness pleases her mother.

IV. Jane and Larry's happiest Thanksgiving.

- a. Both families visit the farm together.
- b. They enjoy a real turkey dinner.
- c. They thank God for His blessing.

**Enrichment:** See Children's Section for Thanksgiving Story, "The Vegetables' Thanksgiving," page 544.

**Gem:** The same as for last Sunday.

**Rest Exercises:** Pretend at helping mother prepare a basket for the poor. Bring vegetables from the cellar, fruit from the pantry shelves, flour from the bins, etc.

Present each child with a cut out basket on which is written "I'm thankful for all I have."

**The Question Box:** Teachers, is the rest exercise conducted in a quiet reverential way?



## The Vegetables' "Thank You" Day

*By Viola Collins Hogarty*

There is going to be a party near here, but you never in the world can guess where! Well, it's no wonder! I shouldn't have known either, if I hadn't been listening and watching for weeks to see if the vegetables had a day to say thank you, as we have. It's to be this week in Gracie's cellar. Who's going to give it? Just guess! Well, it's Mrs. Beet. She fairly glowed with pleasure when she told me, and this is how she came to think of a party at all.

One night, near the last of November, Gracie and George came hustling into the cellar from outdoors, to fix up the fire for the night. Oh, what a gust of cold wind they brought with them. The pop-corn ears swung back and forth on the rafters, huddling up closer together. "It truly is winter," said slender Miss Carrot, standing on tip-toe to get a wee peep at the snow from the window. "My, isn't it good to be in here where it is warm?" But some wouldn't be glad for the cellar or anything else; they were so cross and so blue that dear Mrs. Beet told them all of this party she had planned days ago.

"It's such a very poor taste to be blue, dears," she said, "I never am, and

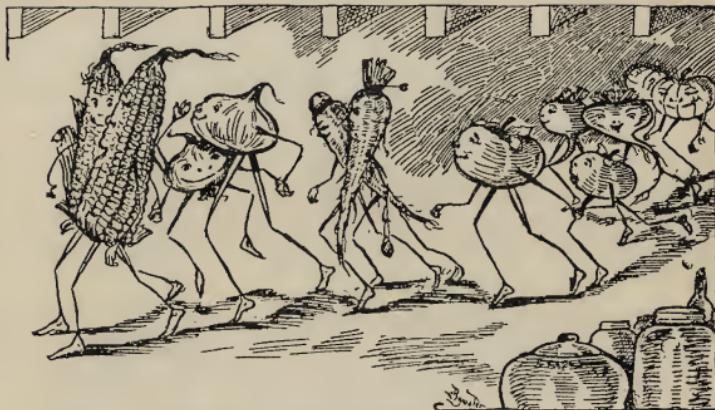
there's a deal to be happy about and to say 'thank you' for."

Michael Potato opened his eyes wide and wondered what he had to be grateful about.

Old Mother Corn was all ears. Now, here's how good Mrs. Beet helped each one to think of something he had to be happy about. "Long months ago, we were just little children. Why, don't you remember, half of us were only wee babies in cradles (seed-cradles.) We were all so anxious to grow. There was Michael Potato so eager that he pushed out a little green flag of old Ireland through his dusty brown coat to let people know he was ready.

"Well, one day Mr. Davis and Gracie and George came and heard all our cries and took us out into the air for a sun bath. The air was so gentle, the warm sun so kind, and Dame Nature so patient! Don't you remember how, when we were stubborn and didn't grow up like good children, she would come and bend over us and cry as she coaxed till we couldn't resist? So we grew and we grew the whole summer long.

"When we were ready and anxious for this old cellar again, along came



**"THEY MARCHED AND THEY DANCED, AND ALL SAT DOWN IN A RING"**

Gracie and George and some men and brought us all back. So I say, let us all dance—let's be glad!"

And the old Pumpkin who had slipped out Hallowe'en was all smiles. He knew what a party was like, and he knew, too, how thankful he was to get home and how scared he had been when they left him alone in the dark on the porch. He had sat there and watched one by one the bright little lanterns hung up in the sky and the little old man in the moon answered back his gay smile. He was trying to force himself to be brave. But how glad he was when the sun put the lanterns all out with his gay little band of bright sunbeams, and then Mrs. Davis looked out the door and saw him and brought him back home.

Such a time as they had at this party! It was "a fine old reunion" Grandpa Cabbage had said—and he was such a big bundle of leaves of wise sayings that no one had a mind to dispute him, not even one so wise as the Sage. This Grandpa Cabbage was too old to move nimbly. "His head was too large," Jack Pepper had said; but Jack was too sharp to be kind. He wasn't as solid as Grandpa and nobody loved him as well.

The Onions played tag and rolled and jumped over each other till they

tore off their sheer little aprons, and all ran about in their new satin dresses. One little onion was rough and made some one cry, but it was only in fun.

The family of Apples were the last to take part in the party. They laughed till their little round faces were red. But some were green because they were jealous, and others had a very poor color as if their digestion were bad. But the hostess, ever ready with plans, said if they'd slip out of their hoops she knew they would enjoy it a deal more—it would do them all good to frolic.

"Let's all march," someone said. So they all lined up as good soldiers. The Corn family led with their straight rows of buttons so fine. The Onions made very strong soldiers indeed. They marched and they danced, and at last all sat down in a ring. "Look at dear Pumpkin who's thought of a game, Look at dear Pumpkin and we'll do the same!"

"Well, I want to make a fine pumpkin pie to say 'thank you' to Gracie and George," said the Pumpkin. "Let us all be dumplings," said the Apples in chorus. "I want to say 'thank you' by flavoring some dressing," said old Mrs. Sage, who knew all about cooking.

There wasn't a family not well

represented, and to each offer made the pumpkin smiled and said, "Isn't that good? What a nice 'thank you,'" —till the old cellar rang with the plans and the "thank yous" and grandpa suggested they christen the day; so they all gave three cheers for the party and the happy, glad, new thank-you day, and dear Mrs. Beet the hostess, suggested this toast.

Here's to the sun and the rain,  
Here's to the wind's winter sigh,  
May Gracie and George, and all whom  
we love

Be as thankful as you and I!

"Oh, George, did you hear all that music in the cellar last night?" said Gracie next morning, "I'm perfectly sure I heard the old Pumpkin go bumpety, bump on the floor." "Why nonsense!" said George, "you've been dreaming that's all, but let's go and see." So they went. There was not one thing out of order. The ears of corn swung as before from the rafters; the pumpkin was still by the door, wearing his Hallowe'en smile.

"Well, I must have been dreaming," said Gracie and neither she or George saw, or would have known had they seen, what old Mr. Pumpkin was smiling about, or why all the potatoes winked and blinked at each other.

"It is such a good joke," said dear Mrs. Beet laughing away till she grew red in the face, "just wait 'till it's noon and the cook brings in all these good things that we are going to make as our 'thank you.' Then won't they be glad that we did have a party and know just as well as do they what it is to be grateful and to have a real 'thank you' day."

### The Pie That Grew

"There," his mother said to Bobby as she packed the little mince pie in a box, "it isn't a very large pie but I know how Mrs. Murphy will manage to make it go around among the little Murphys. It is too bad that Mr. Murphy is out of work and so they can't have a Thanksgiving dinner this

year. Take your bicycle, Bobby, and hurry."

Bobby tied the box which held the mince pie to the handle bars of his bicycle and started off in the direction of the lane where all the little Murphys lived. But on the way he met his friend, Helen.

"What have you in that box, Bobby, and where are you going?" she asked.

"A small mince pie for Mrs. Murphy's Thanksgiving dinner," Bobby told her. Helen's eyes shone.

"Wait a moment!" she said. Then she ran into the house and came out with another box. "Molasses taffy!" she said. "I just made it, but I want it to go to the little Murphys with your mince pie."

Bobby tied the second box to his bicycle and started on, but he was in such a hurry that he almost ran over his grandmother who was sweeping up leaves from her front walk.

"Where are you going with those boxes, Robert?" she asked him.

"I am taking a small mince pie and some taffy to the Murphys for their Thanksgiving dinner," Bobby told her. Grandmother's eyes twinkled.

"I want to send something, too," she said. "Wait a second!" Grandmother went in the house and came out with some sugar and potatoes. "It isn't much," she said, "but I want to help, too."

Bobby hung the basket to the handle bars of his bicycle underneath the two boxes and he went on, but he had not gone very far when he almost ran into an old gentleman who looked severely at him over his spectacles. The old man's arms were full of parcels and he had not been looking where he was going any more than had Bobby.

"What are you doing, young man?" asked the old gentleman, "blocking the sidewalk with your bicycle that has so many bundles on it that you can't see the passersby!"

Bobby got down and took his hat off politely as he explained. "I am

taking a small mince pie and some taffy and a box of sugar and potatoes to Mrs. Murphy, sir. They are for the little Murphys' Thanksgiving dinner."

"Well, well!" said the old gentleman, "and how about some fruit; here I am taking home a larger bag of oranges than I can carry or use; since I live alone. Could you manage, do you think, to tie a bag of oranges to the seat of your bicycle?"

Bobby could and he did. The old gentleman was quite jovial and he helped him and then watched him ride off. There really seemed to be some kind of magic in the little mince pie and Bobby wondered what would happen next. He did not have long to wait. The butcher's boy stopped him.

"What are all those bundles?" he asked Bobby.

"A small mince pie and some taffy and sugar and potatoes and oranges for the Murphys' Thanksgiving dinner," Bob said.

"And no chicken?" asked the butcher's boy. Bobby shook his head.

"Well you come over to the shop. You helped my daddy once when he needed help and I'm sure he will give a chicken for the dinner." And he did.

Then Bobby raced off to the lane where the Murphys' lived. How that little mince pie had grown into a whole dinner!

And do you know, all kind deeds grow into something larger and better!

### The Garden Clock.

Little Beth walked with her grandmother in the beautiful old-fashioned garden. It was vacation-time, and little Beth was at grandmother's for all the long summer weeks.

"Oh, grandmother!" she exclaimed as she danced along the path. "How happy I am to have no school for ever and ever so long! I almost wish I was a flower in your garden, because they don't have to get up by clocks and go

to school by clocks and take music lessons by clocks."

Grandmother laughed.

"My garden is a clock," she said, "and I can always tell the time by it. See, I will show you.

"Here are my morning-glories twining around that old tree-stump. Every morning at just two o'clock the flowers begin to open, and by the time the sun has peeped up in the east and is shining again, every morning-glory flower is wide awake and smiling at him.

"Here are my oyster-plants. They come next. If you were in the garden early in the morning you would see them open.

"Next come gay dandelions in the grass border. Four-thirty finds them wide awake, waiting for the sun. Scarlet poppies wake at five, ready to welcome the bees and the butterflies, while my beautiful lilies open their petals at six.

"Marigolds wake at nine, and the tiny stars of Bethlehem at ten, while the passion flowers wake at two, just at the time the morning-glories are curling up their petals tighter and tighter for their naps.

"Feverfew come at two, and the last of all the day flowers to awake are the little four o'clocks."

"Do any flowers come later?" asked little Beth.

"The evening flowers," answered grandmother. "Pretty, pale moonflowers never open until the sun is safe in bed and the cool dark has come. And there is the evening primrose who wakes then, too, you know."

"So you see my garden flowers have to work by the clock after all, just as you do when school is open."

"I suppose," said little Beth thoughtfully, "that their resting-time is when they are tucked asleep under the snow. I shall think of them, grandmother, next winter when I am going by our clock, and I shall try to be as faithful to my clock as they are to theirs."—*Abigail Prescott Torrey, in "The Sunbeam."*

## ADITORIUM



## THE USE OF THE AMPLIOLA

The AMPLIOLA is an instrument developed by the Amplion Radio Company for the use of community centers, hotel lobbies, small theatres or groups of from one hundred to a thousand people wherever gathered together for instruction or entertainment. It is most admirably adapted to Ward use. Recreation Committees are finding in it the solution to many of their recreational problems.

While the AMPLIOLA is not intended by its makers to be a substitute for an orchestra, it may be so used when occasion requires. It plays standard records with a richness of tone and definition most unusual in mechanical instruments, and with a volume more than adequate for dancing in the largest Wards. It may be used in connection with any radio set to reproduce broadcast music with dance volume. The Ward equipped with an AMPLIOLA can give afternoon dances, impromptu dances, after Mutual dances and entertainments on short notice for special purposes where circumstances do not warrant or do not permit the use of an orchestra.

The AMPLIOLA is particularly valuable for those entertainments where no charge is made at the door and where no revenue is available for an orchestra. It is frequently impossible to obtain the services of a ward orchestra for afternoon entertainments due to its members being variously employed. For these affairs the AMPLIOLA is ever ready to serve.

The furnishing of dance music is but

one of the many uses which the versatile AMPLIOLA may be called upon to serve. It is no less effective in more cultural fields. Through it a liberal education in the great composers may be had. An evening with Wagner, Beethoven, the modern Deems Taylor or even Irving Berlin are among its numerous possibilities. Through its use members of the most remote Wards may become thoroughly familiar with the great operas.

Many lectures of group interest are now available over the air. Broadcast programs are published beforehand and by making a study of the programs no end of instruction and entertainment may be selected by an aggressive and ingenious recreational leader. The large broadcasting chains are now reducing their key programs to records and the records are distributed to the other stations of the chain. With the perfection of recording apparatus it seems to the writer much good could be accomplished by the recording of major general conference addresses. In this way not only the words but the sincerity and eloquence of the speaker could be preserved and reproduced in the Wards for those not in attendance at the conference. In fact all those Wards within daylight receiving distance of Salt Lake City may hold overflow meetings of the conference in their own chapels through the use of the AMPLIOLA.

By means of this splendid instrument a generous sprinkling of the world's finest expression in music and words may be so intermixed with that of local talent that not only will the seasoning improve the flavor of the whole but the familiarity with high standards will improve the tastes and offerings of the Ward performers thus serving the purposes of true recreation.

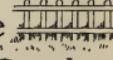
## HOW IT WORKS

In the AMPLIOLA the minute indentations of the record cause an armature to vibrate in a magnetic field thus inducing an electric current. This current is passed through a power amplifier and multiplied several hundred times. After this amplification the current passes through a dynamic motor which in turn actuates a diaphragm, the sound from which is distributed through a horn exactly as is done in the Talkie Movies.

Through its use any sound may be reproduced with a clearness, volume and tone quality most amazingly satisfactory.

## • LITTLE SCISSOR-STORIES •

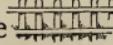
(IX)

**C**HIS is a Bunch of Cherries," said Cousin Kate, snipping and clipping with her clever . "The  grew on the little tree by the  back of the  at Grandma Gray's. In the spring, when Billy first came to Grandma Gray's, the little  was covered with white . "But wait!" said . "The  will shine and the  will fall, and the white  will blow away, and the green  will come, and then the fine red ! Then Tom will bring his  and you will bring your , and Tom will shake the  down and you will pick them up. And I will get my  and my , and I will stir and beat and roll, and make a beautiful cherry- for you!" "And I will take my  and my , and eat and eat and eat up that beautiful cherry- for you!" cried , dancing for joy. "Ho, ho!" said a fine fat Robin, who was sitting close by. "This is the fine fat Robin," said Cousin Kate, clipping and snipping with



her clever  . "We will have a feast too, when the  are ripe!" "Yes, yes!" said his little mate. "We will choose a fine  , and peck and



peck till nothing is left but the  ! So the  shone and the  fell, and the white  blew away, and the green  came, and then the fine red  . And out came Tom with his  and Billy with his  , and stripped every single  off the  before the robins had had so much as a taste! "A greedy little boy is Billy!" said Mr. Robin. "Yes, yes!" said his little mate. And  looked up and saw them. "Ho, ho!" he laughed. "So  like cherry- , too!" Then he chose the biggest  from his  and hung it on the  , and ran away into the  , dancing for joy. But Mr. and Mrs. Robin flew down to the  , and they pecked and they pecked till nothing was left but the  . "A sweet little boy is  !" said Mr. Robin. "Yes, yes!" said his little mate; "and Grandma Grey will make him a fine cherry-pie." "



# The Funny Bone

## A Customer Lost

Lady (entering store): "What do your envelopes run at now?"

Smart Clerk: "They don't run, ma'am, they are stationery."

## The Reason

Hubby: "I miss the old cuspidor since it's gone."

Friend Wife: "You missed it before—that's why it's gone."

## A Safe Place

"I've swallowed my collar-button," gasped the grocer.

"Well," responded his wife, "you know where it is, anyway!"—The Progressive Grocer.

## Same as of Old

Auto: "Love-making is the same as it always was."

Matic: "How can you tell?"

Auto: "I've just read of a Greek maiden who sat and listened to a lyre all night."  
—Exchange.

## Eventually, Why Not Now?

Doctor: "I suppose, Mrs. Johnson, that you have given the medicine according to directions."

Mrs. Johnson: "Well, doctah, I done mah bes'. You said give Sam one o' dese heah pills three times a day until gone, but I done run out o' pills yistaday an' he hain't gone yit.—Haversack."

## The Sufferer

"Little boy," asked the well-meaning reformer, "is that your mama over yonder with the beautiful set of furs?"

"Yes, sir," answered the bright lad.

"Well, do you know what poor animal it is that has to suffer in order that your mama might have the furs with which she adorns herself so proudly?"

"Yes, sir. My papa."

## Shame on You, Jane!

Cora: "Ruth says her face is her fortune."

Jane: "Then she need not worry about having to pay an income tax."

## Self-Helping

"I asked you to send me young lettuce."  
"Yes, ma'am. Wasn't it young you got?"

"Young? It's almost old enough to wash and dress itself."—Boston Transcript.

## A Real One

Fond Uncle: "Well, that was nice, wasn't it? You like having a ride on uncle's knee, eh?"

Small Nephew: "Not so bad—but I had a ride on a real donkey yesterday."

## Ad Man Should Be in Jail

Bottles, a trade paper, calls attention to a nursing bottle advertisement which concludes with these instructions:

"When the baby is done drinking, it should be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk, it should be boiled." —Vancouver Providence.

## Take Your Choice

"Which would yez rather be in, Pat, an explosion or a collision?"

"A collision," was Pat's reply.

"But why?" asked Mike.

"Becuz in a collision," explained Pat, "there yez are, but in an explosion where are yez?"

## Yes, Yes, How True

"What do you think of the two candidates?" asked one free and enlightened voter of another.

"What do I think of them?" was the reply. "Well, when I look at them I'm thankful only one of them can get elected."



## MISS-LOU SHRIMP

just the thing for parties

As charming in coloring as in flavor, shrimp lend themselves admirably to the decorative arrangements, their pink contrasting pleasingly with the green of lettuce or parsley.

Once you try Miss Lou Shrimp you will appreciate the wide utility no less than their attraction as a food and the ease with which they may be served.

### SHRIMP SALAD

Season one can of Miss Lou Shrimp well with salt and pepper; chop a few pieces celery well with a little onion, and add. Pour over this mayonnaise sauce, and garnish with sliced hard boiled eggs, lemon, beets and celery tops.

Write Us for Recipe Booklet

MERRILL & KEYSOR

*Distributors*

SALT LAKE CITY, UTAH

## Are You Prepared For The Trapping Season?

ALL INDICATIONS ARE THAT FUR PRICES ARE GOING TO BE HIGH  
AND THE FUR MARKET GOOD

Write for our new illustrated catalog and see the big savings to be had on trapping and hunting supplies, including traps, guns, ammunition, bait, knives, etc. It is just off the press and is free for the asking. Our prices are right.

R.C. Elliott & Co.  
Raw Furs & Wool

50 North Third West Street  
SALT LAKE CITY, UTAH

THE WESTERN FUR CITY  
Please Mention THE JUVENILE INSTRUCTOR When Writing

# Every Teacher of Church History

WILL WELCOME THIS NEW  
CHURCH HISTORY MAP

---

Shows the travels of the Church.

Shows the distance traveled each day.

Gives the names of all the stopping places.

Gives the names of the original pioneers.

Shows the route of the Mormon Battalion.

---

All in full color on linen backed map paper—32x60 inches.

Price ..... \$5.00

Mounted on sticks ..... \$6.00

---

Deseret Book Company

44 East On South Temple

Salt Lake City, Utah



## WHERE TO BUY IN LOGAN

LOGAN GARMENT COMPANY  
*Utahwear*  
 LOGAN, UTAH

X104.	High Grade Combed Peeler Cotton. Lt. Wt. Extra fine, either style.....	\$2.20	304.	Silk and French spun worsted. Med. wt. Either style .....	2.70
X104B.	High grade Combed Peeler Cotton. Lt. wt. Extra fine Bleached. Either style.....	2.40	374.	The best grade Rayon Silk Garments. New style 2.95	
X304.	Heavy wt. Carded Cotton. Either style.....	2.50	154.	Our best grade, Trico Silk Garments. New style 4.50	
X304B.	Heavy wt. Carded Cotton. Bleached. Either style .....	2.70	741.	Extra heavy worsted wool and cotton mix. Either style .....	4.60

10% extra for sizes larger than 44 bust, or "double backs."

Use special perforated coupon when ordering direct.

LOGAN GARMENT CO., Logan, Utah.						Please send me the following suits of L. D. S. Garments:			
Quantity	Style No.	Sex	Bust	Length	Sleeve	Height	Weight	Price	

Name \_\_\_\_\_

Street ..... City ..... State .....

## A. M. LARSEN

Harley-Davidson Motorcycles,  
 Sidecars and Package Trucks

54 West 1st North

Logan, Utah

Phone 552-W

## A. H. PALMER & SONS

A. H. Palmer, Manager

Established 1888

Telephone 400

PLUMBING, STEAM AND HOT WATER HEATING  
 Pipe, Valves and Fittings—Oil Burners, Coal Stokers  
 LOGAN, UTAH

## H. & P. AUTO PARTS CO.

AUTOMOTIVE JOBBERS

46 WEST 1ST NORTH

PHONE 189

LOGAN, UTAH

# The Finest Gasoline and Oil That Science Can Produce!

The New Vico Motor oil, and Pep gasoline, are made by the most modern refining equipment in the world today. This assures you of the best results that any gasoline and oil can give you in your motor.

If you like a quick-starting gasoline . . . use Pep. For Pep is the *balanced* gasoline. In Pep are *combined* all the desirable features that make for all-around motoring satisfaction. No one feature is sacrificed to obtain another. They are *all* present in Pep! And Pep is physically and chemically *clean*. It doesn't foul the motor. It vaporizes *completely*. Made specially for use in the high al-

titudes of the intermountain region, Pep will show you operating economies and motoring advantages that a sea-level gasoline can't possibly give you.

As an ideal team-mate for Pep, the New Vico motor oil is refined specially to meet the requirements of modern high-speed, high compression motors. It is sold with an unconditional guarantee.

Look for Vico and Pep signs everywhere in the west.

Manufactured and Guaranteed

by

Utah Oil  
Refining Co.  
SALT LAKE CITY



## Utah's Oldest Mercantile Establishment

### Dinwoodey

equality is your assurance of long-lasting service. No matter what your furniture requirements may be, your every idea of up-to-date design is met in our comprehensive showing.

*And Remember  
You Always Pay Less at Dinwoodeys*



ESTABLISHED 1857  
**DINWOODEY'S**  
"GOOD FURNITURE"



*The New AMPLION Giant*  
**DYNAMIC AIR COLUMN UNIT**  
*is the Heart of Your*  
**SOUND EQUIPMENT**



**TRUE TONE QUALITY**



**SYNCHRONOUS TURNTABLE.** This instrument attached to your own theatre projection machine together with AMPLION sound equipment plays all modern talking pictures.

**AMPLION GIANT THEATRE SPEAKER.** This Amplion Giant Theatre Speaker has taken the world by storm. Less than a year after its invention, it had been adopted as standard equipment in many of America's great chain theatres, in Great Britain, France, Italy, Canada, Australia, China and Japan.

**THE AMPLION AMPLIOLA**  
 For  
 Community Dances  
 Musicales  
 Classical  
 Concerts  
 ENTERTAINS  
 EDUCATES



AMPLION AMPLIOLA

**MARVELOUS TONE QUALITY**  
**TREMENDOUS VOLUME**  
 An Instrument  
 For  
 Real Recreation

**AMPLION RADIO COMPANY**

251 East Second South Street

SALT LAKE CITY, UTAH

*SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR*

DAVID SMITH  
BTSHOPS BLDG.



Strong  
Seams

## MOUNTAINEER OVERALLS

### Mountaineer Overalls

Are made from first quality Denim—guaranteed for  
quality, fit and service.

#### SOMETHING DIFFERENT

The Spring-O-All Sus-  
pender, no rubber to  
rot, nothing to wear out.



Food Merchants



CHAIN RED & WHITE STORES

*The Owner Serves -- The Buyer Saves*



## BARE FACTS---

A BENEFICIAL LIFE INSURANCE POLICY IS THE  
SURE WAY TO KEEP THE WOLF FROM THE DOOR

A Policy For Every Member of the Family

THE BIG HOME COMPANY  
Distributes The Net Earnings of the  
Company to its Policyholders

Beneficial Life Insurance Co.

Salt Lake City, Utah  
Heber J. Grant, Pres. E. T. Ralphs, Gen. Mgr.

